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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, MAY 13, 1837. NO. 822.---VOL. XVI.—NO. 19.

RELIGIOUS MISCELLANY.

For the Register and Observer.

FAITH AND WORKS; LAW AND GRACE.

What a measureless amount of polemical discussion has proceeded from this distinction? The controversy commenced at Antioch, 1800 years ago; it has been agitated from that early period; nor, even now, is it well disposed of and put to rest. The first point of contention was *the essential importance* of the Jewish Ritual as a part of saving religion. This Ritual is often called *the law*; and is described by the apostle Paul as that which 'was added,' to the Decalogue or moral law. The question, at first, was; Is this law *essential and obligatory?* Paul and others, to whom he seems to have been a pioneer, stood for the negative, and in defending the ground, he had taken, asserted (in that free and unqualified manner that was habitual to him) *that no law whatever* was or ever could be in covenant of salvation. By this circumstance the question of controversy seems to have been considerably changed, and from being; *Is the Ceremonial, instituted by the ministry of Moses, a necessary part of saving religion? it became; Is there any law, the obedience of which can secure life and salvation to man?* Or, in other terms; Is salvation a matter of *law* or of *grace?*

Is it to be attained *by having confidence* in what God has done for us, or by *doing works* which He has taught that it is our duty to perform?

The following questions now arise; what is a covenant of grace? And what is a covenant of law or works? Which of them is the true way of salvation; and who are they who hold to the one, and who, to the other?

What, then, is a covenant entirely of grace? It is a method of salvation which *excludes all conditions*. It demands nothing personal, of a *moral character?* For, the moment this is done, it ceases to be a method of entire grace. Accordingly the most consistent advocates of a way of salvation by entire grace have declared that true believers are exonerated from obligation to obey the moral law of God. If they obey, it is not accounted to them as a righteousness; if they disobey, it is not accounted to them as a crime. Christ is their surety and is responsible for all the requisites of salvation. Such, in short, is a covenant entirely of grace. It, of course, excludes all moral conditions. It *cannot* admit them without changing its own character, and ceasing to be a method *wholly* of grace.

And what is a covenant of works? a covenant of law? It is a method which prescribes *so much*, all the requisites, to be done; and promises salvation as the proper compensation. The privilege secured is *a matter of debt*; it is *wages earned* and cannot be withheld without [illegible] the giver [illegible] divine promise and committing an act of injustice.

Our next proposed inquiry was; which of the two methods, just explained, is the true and Scriptural way of salvation? And what Christian denominations are advocates, respectively, of the one, and of the other. Our answer is; *Neither of them.* The way of being saved, prescribed in the Bible, is neither exclusively of law, or of grace. *It combines the elements of both; it is not grace, to the renunciation of law; nor is it law to the exclusion of grace.* In order to be saved, men must be instructed, admonished, expostulated with, have the overture of pardon, be brought to repentance and receive forgiveness. They must, generally, be endured with much long suffering. This is of grace. And without these manifestations of grace, 'no flesh could be saved.' A method of salvation, *entirely of law*, requiring perfect moral obedience as an indispensable, would not be suited to the condition of mankind. It would be no blessing to the world. The effect could be no other than to exaggerate its misery.

On the other hand, a method entirely of grace, independent of law, and wholly dispensing with it, would amount to an abolition of God's moral government over all that class of mankind included in the covenant of redemption. They are exonerated from responsibility. If they commit a world of iniquity, it does not essentially harm them; or if they work all manner of righteousness, it does not essentially benefit them. The foundations of their safety do not rest upon their own present character or doings. Their welfare for eternity depends not on personal qualifications, but on suretiship and imputation. The non-elected part, the far greater part, however, are *under law* in the strictest sense of the term. They are morally obligated to be perfect *in all obedience*, but at the same time are morally incapable of being obedient *in any one thing*.

We need not be deceived; God is not mocked; neither mocketh He man, as He evidently would, if He proposed to save him, either by a covenant wholly legal, or by one wholly gratuitous. Without moral law, the world would be in a condition of the worst kind of anarchy; and without grace, 'no flesh could be saved.'

That the Scriptural method of obtaining divine acceptance and salvation is not exclusively, either of law or grace, but *a due and happy* combination of principles from both, is, we conceive, a fact so obvious that it needs neither to be proved or illustrated. What we purpose now to attempt to make apparent is; That those schemes of human invention, which reject *schemes of grace*, (the fabricators and supporters of which have nick-named their adversaries, Legalists, Pelagians, Arminians &c.) are not, as they profess to be, methods of grace, to the exclusion of law and justice; but to a greater or less extent, the elements of moral equity are and must be introduced before the scheme can have strength to bear its own weight.

The question is; What must I do to be saved? Who is prepared to answer and say; There is nothing, to be done as a matter of moral compliance; salvation by Christ is *unconditional and of grace*. But even the Antinomian Calvinist will tell me, that I must *believe in Christ*; and he will explain to me the character of this belief. Here then is *a condition*. I must *believe*; and my faith must imply *reliance, submission and hope*. And these, he will admit, are acts of moral fitness and duty. I am, therefore, to do so much on the one part, in order that Christ be my Savior on the other. Now if I do something which is a matter of moral propriety and worth, my salvation is not entirely of grace. It is, in part, the result of my own work.

Again I propose the same question, and am told, that I must exercise repentance toward God for all my sins committed against Him. And this repentance implies ceasing to do evil and learning to do well. And here, again, is a moral condition; a work of duty and of righteousness *on my part*. The method, therefore, is not of grace to the exclusion of law.

But I am told that the condition is not one of law but *a condition of grace*. This distinction, however, appears to be merely *nominal*. The giving to it an arbitrary name does not change its real character. If I truly repent, I perform a real work of duty. It has moral weight and worth. So far as it extends, it is obedience; it is righteousness. In doing it, I work out my own salvation in compliance with the terms of the Gospel.

I am again told, that the thing requisite on my part is to cease from all attempts to do any thing, and to commit myself entirely to God, who, then, will put within me his grace, the fruits of which will be illumination, repentance, humility, and a course, henceforth, of new and holy obedience.

But even here a condition is prescribed; and it is prescribed as a fit moral duty. And if this were the true way of salvation, (which evidently it is not) it would not be of grace to the exclusion of works. If I must do any one thing however small, my salvation, in part, is of myself.

Again, I am told, that all I am required to do, or can do, is but *the use of inefficacious means*, which the grace of God alone renders effectual to salvation. But if it be so, and my whole duty and work consists *in using means*, still I have a work to do, and it is the condition of my salvation. And here, obviously, is an element of the covenant of works.

We could proceed and adduce other examples and illustrations, but they are not necessary. It is apparent that no method of salvation can be proposed, having any plausible appearance of congruity with the Scriptures, that can be so exclusively of grace as to be entirely free from works of human righteousness. Those who have claimed to be the advocates of a totally gracious salvation have not, in reality, been what they *professed*, and what, probably, they *thought* themselves to be. And they have accused others as being legalists, and the supporters of the doctrine of human merit, to the exclusion of grace, in the great concern of a man's salvation. We commit a great mistake, if we understand the apostle Paul to teach that a man is saved by grace, *in an unqualified sense*. Thus understood, his writings would abound in self-contradiction. This apostle, as did all the other sacred writers, taught explicitly, that God will render to every man according to his works. And they did not mean that all who were saved, earn the wages of eternal life and receive salvation as a matter of debt. The fact, certainly, is, that *the grace of God abounds* in the salvation of men. But it does not abound to the entire disregard of justice. None but the really righteous have the promise of eternal life. And God accounts no man righteous until *he is such*; *righteous in his own person*. The Lord Jesus came not to destroy the law; to release men from their moral obligations, but to persuade men to fulfill them. Though with all our heart we accept the doctrine that 'grace and truth came by Him,' yet we utterly disbelieve any theory of doctrine which makes Christ the minister of sin or which fails to unite, in proper measure, the elements of law and grace in the way of salvation.

S. F.

Hampton falls, April 28th.

'ALWAYS GOING TO CHURCH.'—Last Sabbath, on my way to the sanctuary, three half grown lads turned a corner into the street through which I was passing.—They were well dressed—one seemed bent on going down the street, while the other two were evidently disposed to go in another direction, and wished to secure the company of the first. They were disappointed, as he pressed on, and one petulantly remarked, 'Why, Jim, you are always going to Church.' This remark explained all; they were for a day of pleasure—he was on his way to the house of God. Noble boy, the remark intended to touch his pride, conveyed a high praise. I knew not the lad, but I doubt not, if he perseveres in his purpose, he will be a blessing to society. Where should our young friends be found on the Sabbath, but in the Temple of the God who made them—singing his praises, and supplicating his favor—'Always going to church.' Yes, that is the path of safety. The sanctuary has nothing to injure, but every thing to elevate the mind and the heart. Such a one as King David, loved to be often at the place where God was worshipped, and how much greater need have we to be found there. I hope this may be the distinction of every young friend I have—that he is 'always going to church.' Wicked boys, who profane the Sabbath, and are preparing for ruin, may laugh at him, but God will look on him with favor. I shall hope for good things of every such lad.—*Ch. Intelligencer.*

'THE PRINTER'S SABBATH'—The proprietors of the Globe establishment intend, for the future, to make the Sabbath a day of rest to all engaged in the publication of their paper. In common with all the city papers, the Globe has hitherto been printed on the night before its appearance. Of course, the work on the Monday morning's paper is always executed on the preceding Sunday. This has ever been exceedingly disagreeable to all connected with the establishment, and is not excusable on the plea of necessity. By printing each paper on the night of the day on which it bears date, the whole wrong is remedied; but it has heretofore been the practice with us, as it is with the publishers of the National Intelligencer and others, to print one day and date the next. Thus Tuesday's paper is printed on Monday night, Wednesday's on Tuesday night, and so on; Saturday's being printed on Friday night, and Monday's on Sunday night—and in this way the Jewish, instead of the Christian Sabbath, has become the *Printer's* Sabbath. We shall hereafter give our paper its proper date, and join our countrymen in keeping the day of rest recognized by our institutions.—*Washington Globe.*

JESUS AS A REVIVALIST.

We copy the following from 'Measures of Revivalists, a Sermon delivered Sunday morning, Feb. 26, 1837, before the First Unitarian Society in Alton, by Charles A. Farley, printed by request, not published.'

I never come from one of these meetings, but I feel myself translated from a thick and suffocating atmosphere into a serene summer of balm and peace. Our Divine Master it is true occasionally rebuked flagrant and arrogant hypocrisy and sin with withering reproach, but he prevailingly regards the sinner with the deepest compassion. He comes rather as a Physician than a Moral Censor; and there is a beautiful correspondence in his language. They that are whole need not a physician, but they who are *sick*. The human soul he could not scorn—not though it was weighed down, and even loathsome with sin. No! he could not scorn it, though it *was* lost. He hoped for it, toiled for it, died for it. He found it fainting under the cares of this world, and he stooped to undo the heavy burden, and refresh it with the waters of life. He found it crimsoned with guilt, and he offered to wash it whiter than snow. He found it sleeping the sleep of death, and he called to it, to awake—to awake, before it was roused by the trump of the Archangel to a dreadful retribution. He expostulated, he entreated, he prayed, he wept for the sinner; and when expostulation, and prayers, and tears were in vain, he cried, 'Oh! that thou hadst seen, that thou hadst known the things which belonged to thy peace, but now they are hid from thine eyes.' In his teaching he used no coercion. He who knew what was in man, who knew how to touch all the hidden springs of action, treated human nature with the utmost fairness and gentleness. He did not attempt to brow-beat, and coerce his hearers. He spake indeed 'as one having authority, but *not as the Scribes*.' He listened patiently to all objections and difficulties, and in trying to remove them, appealed to the free judgment to know if his arguments were not sound. Did any come with wrong notions of his character, and the kingdom he was to set up, and in hopes of reward offer to follow him? He took no advantage of their error. He told them it was not his object to build up a temporal kingdom,—that he had no gold, nor silver, nor offices to bestow,—that 'while the foxes had holes, and the birds of the air had nests, he had not where to lay his head,'—that they must expect to encounter danger and suffering—and then left them to decide for themselves. '*Whosoever will*, let him come to the waters of life, and drink freely.' He discouraged too, every thing like that publicity and ostentation in devotion, which is one of the most offensive features of modern revivals. 'Do not sound a trumpet before thee, to have glory of men. And when thou prayest, be not as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, to be seen of men, but when *thou* prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret.' Instead, too, of dwelling upon the awful vengeance of God, he speaks of his benignity and mercy. The word *hell* was rarely on *his* lips, but with revivalists it is the *burden* of their teachings. He delights in picturing God's goodness, and gathers his illustrations from all innocent, glad, and beautiful objects;—from the little child, the lamb, the well of water, the lilies of the field, and the fair sky. The calmness of the heaven he describes is reflected from his own character. Were his disciples ambitious? He set a child in the midst of them. Were they proud? He washed their feet. Were they ready to call down fire from heaven upon those who followed not with *them*? He tells them, 'Ye know not what manner of spirit ye are of.' Is there not some difference between the course pursued by this teacher, and that of many of those who claim to be following in his footsteps?

FOR THE REGISTER AND OBSERVER.

'ORIGIN OF SABBATH SCHOOLS.'

In compliance with a request included in an article under the above caption, and published in the Register and Observer of April 1st, the following is offered by a friend.

'It is believed that the first Sabbath School taught in *New England*, was set up in Pawtucket R. I. for the benefit of the children connected with the Factories in that village. As early as 1797, the late Samuel Slater Esq. applied to the Rev. D. Maxey, president of Providence College, for one of the students, to instruct the children in his employment, on the Lord's-day. Mr Collier, (formerly pastor of the Baptist church in Charlestown, now a minister at Large in this city,) then a student at Providence, was allowed by the President to engage in that service. He commenced the school early in the year above named. He continued it a short time, and relinquished it to the late Dr Benjamin Allen, of Hyde Park in the state of New York, his class mate and chum. The school was continued through the season, and it is believed long afterward at the expense of Mr Slater.'

There is good reason to conclude that the first Sunday School *sustained by an organized society*, in New England, (unless the one at the North Episcopal church was so sustained,) was in Charles street in this city; by Rev Mr Sharp's society. This was commenced in June 1816. About four weeks subsequently, that by the late Dr. Baldwin's Society, and the same season the one by the late Rev. Mr Winchell's society. These have all been continued to the present time. The plan however, which originally had in view only the destitute and the vicious has been so enlarged as to embrace all classes.

Boston, April 10th, 1837.

RULES FOR DOING GOOD.

1. Watch for opportunities. Even Henry Martyn lost, through mere carelessness, the best opportunity he had for many months, of distributing tracts in India.

2. Do every day what belongs to that day. A man would not give, until he could give a large sum; and before he got it, he lost his all by a fire.

3. Do something. If you cannot preach, you can do something else. If you have not eloquence, you probably have money. If you have not influence with the rich you probably have with the poor. If you have no influence with man, you may have power with God, and may prevail.

4. When you gain an advantage, follow it up. It will not weaken even a strong cord to add another to it.

5. What you do, do with your might. If people see you determined to do a thing immediately, they will help you; otherwise, they will have no heart for it.

FOR THE REGISTER AND OBSERVER.

THE DUTY AND POLICY OF FEEBLE SOCIETIES. No. 3.

Wherein consists the strength of a religious society as respects its support of Christian Institutions? It consists in the following particulars, viz. in the pursuit of evangelical holiness, as comprising their chief good, by the several members of the society—in the deep conviction entertained by them, that the public Institutions of Christianity are divinely designed and adapted to afford special aid in the practice of such holiness—in the firm belief, that the support of these Institutions with a view to such a purpose, is a religious duty—and in a readiness of heart, to seek personal holiness in this way, and from this motive Let these four things be found in any people, respectable for numbers and for their good worldly condition; and you will then find a people possessing strength for the support of a preached gospel.

The case of our Puritan ancestors, supports and illustrates this position.

What a picture for our contemplations and instruction, does their history present!—You behold small companies of men, commencing settlements in a dreary wilderness. They are generally destitute of wealth—not a few of them are poor. The ordinary expenses of their civil government, compared with their resources, are great. At the same time they are liable to have these expenses vastly increased, by the ravages and cruelties of an Indian foe, ever lurking in ambush around them. Miserable log huts, are their best protection against the inclemencies of a severe climate—they have little produce to dispose of in the market, for as yet the wilderness has not begun to blossom as the rose. Factories are not seen in every direction and on every stream—their towns—villages—habitations—are remote from each other. A people thus circumstanced, appear at first view, to be able only to provide for the wants of the body—and to do even that only in a scanty manner. But what is the fact? Astonishing—glorious—admonitory—encouraging! In the scattered villages of the early settles of N. England, you every where behold the House of God open and filled. But how are these Temples built and supported? Is all this accomplished by miracle? There is no miracle—*In all this you behold only the appropriate effects of an enlightened and living faith in the Infinite worth of Christian Truth—Holiness, and Salvation.* Twenty, forty, seldom perhaps at first so many as sixty families—in the peculiarly disheartening circumstances of our puritan ancestors, find themselves *strong* to support Christian Institutions—the solution of this, to some perhaps seeming mystery—is contained in a single word. *These venerable men, consider personal holiness as comprising their chief good; and they pursue it as such.* They are glad, when it is said to them, let us go up to the House of our God; for they resort to the consecrated Temple as to the Sanctuary of their chief joys—of their most precious hopes and of their riches and consolations.

An old writer, in giving the character of the Pilgrim Fathers of N. England, quaintly remarks—'Whoever shall esteem the world as number one; and religion as number two, is no true New England man.' Yes, here is the secret of the spiritual might of our Puritan Fathers—They esteemed religion as number one; the world as number two. Hence, their efforts, so readily made and their sacrifices so patiently submitted to—for the promotion of their spiritual prosperity. Hence the felicity of their condition. Hence, the glory of their character. Hence, too, their peculiar claims to our fervent gratitude.

And happy will it be for us, if, in imitation of them, we shall esteem Religion as number one; and the world as number two—For he, whose guiding principle is a faith like this, will be hearty in his efforts to support Christian Institutions. Deeply realizing, that these Institutions afford him essential aid in understanding and practising his christian duties, in enjoying the blessings of this life, and securing the felicity of the next, he will be prompt and cheerful in doing what it becomes him to do, towards the support of a preached gospel. If the members of any religious society, which is respectable for its numbers and for its worldly condition, shall generally be filled with love to God and to man, and shall at the same time cherish correct views respecting the proper means of religious enjoyment and improvement; that society will find itself, through the Divine blessing which will be copiously shed down upon them, possessed of strength for the support and advancement of its spiritual prosperity. The duty and the policy of feeble societies, then, is to seek first the kingdom of God and his righteousness; joyfully trusting, while pursuing such a course, to the protection and favor of Him, who is wonderful in counsel and excellent in working. To some remarks upon such a course of wisdom, I shall, in my next, ask the continued attention of members of feeble societies.

N. W.

FOR THE REGISTER AND OBSERVER.

MISSIONARY EFFORTS. NO. 3.

In my last I noticed a second Gospel principle as being at the foundation of the Missionary Efforts—the principle that those who receive Christian truth are to regard themselves as stewards bound to do all in their power to spread abroad this truth for the good of others. The two positions which I have already endeavored to establish are confirmed as it seems to me by a general view of Gospel benevolence. We all admit that the Gospel is a system of benevolence, of love. But I fear that we do not often pause and meditate upon this love until we arrive at clear and correct views of the true nature and real extent of this Gospel benevolence. We all have some natural feelings of benevolence. And if we do but gratify these we think that we have done our duty, even our Christian duty. But our natural benevolence is confined to our families—to the members of our party—to those we regard as friends. Its promptings are 'thou shall love thy neighbor or friend and hate thine enemy.' But Gospel benevolence speaks a language far different from this. Its language is thou shalt love thine enemies. Bless them that curse you—do good to them that hate you—and pray for them which despitefully use you and persecute you. Yes, Gospel benevolence embraces within its arms the whole human race. It looks upon mankind not as marked by national peculiarities—not as distinguished by physical or intellectual difficulties—not as marked by different degrees of mental improvement or social refinement. It regards man as a spiritual being. It looks upon all men as children of the same heavenly father, brethren of the same spiritual family.

Indeed it is to my mind one of the strongest marks of the divine authority of the Christian revelation, that Jesus of Nazareth appearing as he did among the Jews,—that nation so peculiarly marked by narrow prejudices—that nation which confined its sympathies within itself and regarded all without as barbarians and dregs—that Jesus of Nazareth should rise above these narrow prejudices—should look out from the limited circle of this nation upon mankind at large—upon man as a spiritual being—should feel for his spiritual degradation, and should set on foot a plan for his spiritual deliverance—that he should attempt even to establish a kingdom for the government and the good of all mankind—a kingdom which, without interfering with the relative positions of other kingdoms, should traverse and pervade them all—and which without interfering with men's civil, political or social relations should render them all more sacred and binding—that Jesus of Nazareth should attempt all this in the peculiar circumstances in which he was placed, is proof satisfactory to my mind that he was what he claimed to be, the Messiah sent of God.

Let us then strive to enter into the full conception of this Gospel benevolence. Look abroad upon your fellow men. There you behold one in all the loathsomeness of intoxication—here you see another in all the degradation of sensualism—and go on—you may see one and another polluted and debased—sunk so low that you are ready as you look upon them to turn away in disgust. But no—such are not the feelings inspired by Gospel benevolence. Christ would have looked on such with divine compassion. Every true Christian should strive to look upon all such with Christian compassion. For in the debased, degraded, polluted being you behold, you are looking upon a child of the same heavenly father with yourself, upon a brother of the same family to which you belong. You are looking upon one who has within him spiritual capacities, which, had they been under the influence of Gospel truth might have carried him onward to high degrees of purity and holiness—capacities which had they been under the influence of Gospel truth might have rendered him a fit associate of angels. Nay more—you are looking upon one who how degraded soever he may now be—could he but be awakened to a living faith in his own spiritual nature—could he but become the subject of Gospel influences and experience the operations upon his heart of the whole power of Gospel truth—might even yet be raised, purified, regenerated—and made fit to enter the presence of God and enjoy the society of the ascended Savior and of the purified spirits of the just made perfect. And shall Christians feel when they have fed and clothed the body of this degraded victim of sin—shall they feel that they have done all that their religion requires of them? O no. When we consider that without gospel influences we might have been as debased and degraded as the most loathsome we may meet—when we consider the love which Christ has manifested for us in that he gave himself up to the death of the Cross and died for us that we may no longer live to ourselves but to him—when we consider what we ourselves were and what we ourselves might now have been had it not been for the Gospel of Christ—we cannot forget the spiritual interests of our fellow men.

Thus we perceive that the missionary cause rests upon no narrow and sectarian ground. It rests upon the broad and general principles of the Gospel. Three of these Gospel principles I have noticed. 1st, That Christian truth is the remedy and the only effectual remedy for the evils which pervade society—the divinely appointed means of human regeneration and sanctification. 2d, That those who receive this truth, receive it on trust, and are bound to spread it abroad for the good of others. 3d, The spirit of Gospel benevolence is universal in its extent and refers to man's highest spiritual interests its ultimate aim.

Portland, Me. J. W.

AN APOLOGUE.

A Traveller, contemplating the ruins of Babylon, stood with folded arms, and amidst the surrounding stillness, thus expressed the thoughts which the scene inspired:—'Where, oh where *is* Babylon, the great, with her impregnable walls and her gates of brass, her frowning towers and her pensile gardens?—Where are her luxurious palaces and her crowded thoroughfares? The stillness of death has succeeded to the active bustle and joyous hilarity of her multitudinous population—scarcely a trace of her former magnificence remains, and her hundreds of thousands of inhabitants, have long been sleeping the sleep of death in unknown and unmarked graves! Here thou hast been busy, O Time, thou mighty destroyer.'

The traveller having finished his soliloquy, there appeared before him a venerable person of mild aspect who thus accosted him:

'Traveller, I am Time, whom thou hast called the mighty destroyer, and to whose ruthless sway thou hast attributed the melancholy desolation which is here spread out to the view. In this charge thou hast wronged me. Mortals have mistaken my character and office. In their pictural representation, I am always exhibited as wielding a scythe, as if my only purpose was to mark my way with havoc. But behold me! although aged, my step has the elasticity of youth; my hands grasp no instrument of destruction; my countenance expresses no fierce and cruel passions. Deeds of devastation are wrongfully attributed to me, and here I appear to vindicate my name. Since this beautiful world sprung from chaos, I have lent my aid to perpetuate its beauty and to impart happiness to its inhabitants. My reign has been mild and preservative. I have marked the course of the sun, the moon, and the stars, and during the thousands of years in which they have rolled in mighty expanse, I have diminished nought of their lustre—they shine as brightly, and as sweetly, they move on their course as harmoniously as they did when the world was in its infancy. Look at the everlasting hills; they stand as proud and as permanently as they did when they rose up at the command of their mighty Creator. Contemplate the ocean in its ceaseless ebb and flow; I have not diminished its mighty resources. But the works of man you will say are corroded by my touch, and the beauty and life of man flee before my approach. Even in this, you wrong me. I have witnessed the rise and fall of empires, and have seen countless generations of men pass from the stage of human life, but in neither case have I hastened their doom. Sin has been the great destroyer—the vices of men have scattered desolation over the fair face of creation. The thousands who have fallen on that battle field, have not fallen by my hand; the scattered ruins of these once mighty cities whose memorial has nearly perished, have not been strewn by my hand, but by the hands of earthly conquerors, who have trodden down in their march of conquest, the palaces of the rich and the hovels of the poor. The great works of man originating in pride, have been subverted by folly and cruelty. Cities once proud, populous, and magnificent, have utterly disappeared, not by the operation of time, but in the conflicts of men, and in the execution of the just judgments of God. And of the millions who have once lived, but have long since departed, few, comparatively, have been dismissed from life by my mandate. Most diseases derive their origin or their virulence from human vice or folly, and wars resulting from the lusts of men swell the lists of the dead. Many a furrow is marked on the brow of man, which is attributed to Time, in which time has had no agency; and many totter to the grave who go there prematurely, and not by the weight of years. Men once lived nearly a thousand years, and now they seldom fulfill threescore years and ten. It is not because I am now more emphatically a destroyer, but because their sins and follies have curtailed the term of their existence. Even the works of men in ancient days might have still stood to be gazed upon, if no other influence than mine had been exerted. The stones of Jerusalem's Temple are no longer recognized, but they might still have occupied their place in the glorious structure, had not God otherwise decreed in punishment of man's sin. Look at the Pyramids of Egypt; there they still stand, the lofty and strong monuments of former ages; I have merely effaced the names of their vainglorious builders. Traveller! I am not a mighty destroyer. I am the friend of man; I afford him precious opportunities; I mitigate his severest woes; I afford him seed time, and harvest, summer and winter in agreeable vicissitude; let him be virtuous; let him perfectly obey the high behests of God his Maker and Redeemer, and then it will no longer be said, I mar his works.' The venerable personage disappeared when he had thus spoken, and the Traveller mentally acknowledging the justice of his vindication, pursued his travels, to mark with greater discrimination, the wide-spread desolations which had been brought on the world by human crime.

THE AUTHOR OF 'MAMMON.'—A splendid review of this work having been published in the Dublin Examiner, charging Mr Harris with applying the prize to his own emolument, that gentleman wrote a letter to the Rev. Dr Urwick, of Dublin, dated Epsom, Feb. 15, 1837, stating the facts in the case:—*C. Watchman.*

I received the premium of one hundred guineas and two hundred pounds for five years use of the copy right. Now I am not aware that any reviewer has any right to ask me what I have done with this, more than with any other money. At the same time I have no objection to state, that I *have given every farthing of the three hun-*

Bedford, May 6. 1837

dred pounds, away, chiefly in *anonymous* donations, that I might avoid the appearance, and escape the charge which some reviewer might have been ready to raise, of ostentation. I know not whether it will gratify or displease my Dublin reviewer, to know that *my last donation was to an Episcopal clergyman*; and that if the reviewer himself knows of any urgent case of necessity, I shall be happy to forward him a mite; not that the number of such cases are scanty here, but that I would return him good for evil.

I am, my dear Doctor, yours very cordially,
JOHN HARRIS.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—Your Plymouth correspondent, 'H.' has touched the right cord; i. e. he has pleased *me*. It has long been a complaint, at least, that the public services of too many of our Preachers have been too learned for three fourths of our Congregations. The few must cure themselves of this propensity to like nothing but polished Discourses, if they sincerely desire our Congregations to became Christians, and understanding Christians.

The hints about Sabbath evening conversations, are worthy the serious consideration of our Clergy. Where the Clergyman unites a powerful manner, with strength and great plainness of speech, a whole Congregation, almost, may be awakened, and instructed, if not brought to the knowledge of the truth, by the ordinary services of the Sabbath; but such men are stars of the first magnitude. I could say much, very much for my own Minister, young as he is, and devoted entirely to the cause. He calls out a large Congregation, who dwell with eagerness on the words that proceed out of his mouth. He is exceedingly attentive to the sick—familiarly visits all his people, and affectionately takes the hand of the child. Still the number of 'grown up children'—who are novices' requires that more should be attempted. We are now in the progress, I trust, of most interesting improvement.

On Sabbath evenings the Sunday School teachers have generally met, for their own improvement. Latterly a public invitation has been given, and now the meeting is crowded. A subject for discussion is given out for the next meeting, and opinions, are expressed, in a familiar manner. We have also a Bible-class on a week-day evening, and thus far two large rooms, in one, have been filled. Our Minister presides, and in the form of a lecture explains the chapter. The opinions of others are solicited, and questions freely asked, and as freely answered. What a fund of Bible knowledge is here communicated in the very 'A. B. C.' of religion. The Minister has for three years, at least, been studying the Scriptures, that he might be able profitably to teach others. He here communicates all he knows, that his flock are interested to learn; and now, why, when these sixty or an hundred have gone through, in this way, the New Testament, should they be deficient in knowledge—and how can they resist the influence to make them all the Apostle's 'little children?'

I know it may be replied, you are requiring too much of your Minister—you will *kill him*. I admit that it might be too much for one man, but not too much for another. Some labor exceedingly in these exercises, and cannot acquit themselves satisfactorily, without anxious study. Others do all this, apparently without labor. They love these exercises, are calm, collected, and most happy when most engaged; when diffusing their own light.

These exercises have another excellent effect. No one who attends them will ever willingly be absent from the regular services of the Sabbath—because he has become *interested*. Here is the secret. He longs to *know more*—he now *understands* better; and you don't hear such inquire, *who is going to preach!* I would not *kill* the Clergy by either kindness or too hard labor. Let each determine for himself how much he can do, and *how* he can do more than he has done, to awaken in his congregation the large portion who are apparently sleeping away the *day of grace*.
A LAYMAN.

FOR THE REGISTER AND OBSERVER.

In the Register of the 15th inst. the author of Sketches of the Doctrines of the New Church, has favored the public with the views of this church relative to the true object of worship. His language is, '*the New Church knows only one object of worship; our Lord and Savior Jesus Christ, who is Jehovah God, our Father in the Heavens.*'

For the consideration of the author of the sketches and of the members of the New Church generally, I would submit two objections to their views of 'the doctrines of the Lord.'

1st. I object to their view on this subject, that it is contradictory to the teaching of Jesus on the same subject. In the sixteenth chapter of John's Gospel and the 23d and 24th verses, Jesus has given clear and decisive directions, relative to the true object of worship. And this true object of worship, he declares to be not *himself* but his Father. Says he, hitherto ye have asked nothing in my name, as if he had said, under the Jewish dispensation and up to the present time, you have not worshipped Jehovah in my name, as my disciples, through me as Mediator. But he proceeds to say, in that day, ye shall ask the Father in my name, as if he had said, henceforth, after my exaltation you shall worship God in this new manner, you shall worship him in my name, as my disciples, through me as Mediator.

This instruction he proceeds to guard against misapprehension and abuse. Says he, in that day, ye shall ask me nothing; as if he had said, by asking in my name you are not to understand praying to me or worshipping me as the Supreme Being. *This I expressly forbid*, you will continue to worship the God of Abraham, Isaac and Jacob—my Father, my God. But you will worship him, after my exaltation, in a new manner, through a new medium, through me a Mediator between God and Man.

If I have correctly apprehended the Savior's meaning in this important passage, his teaching and that of the New Church are in pointed opposition, relative to the true object of worship. The New Church says that Christ is the one only object of worship; while Christ himself forbids man worshipping him in the character of Jehovah our Father in the Heavens.

2d. In the second place, I arrive at the same conclusion by a different mode of reasoning.

The correctness of the theory of the New Church relative to the true object of worship, is disproved by the absurdities, to which it necessarily conducts us.

Christ, says the New Church, is Jehovah God, our Father in the Heavens. For the sake of argument let it be so granted. Now, mark the consequences, flowing from said premises. Christ has a God and Father over him. But Christ is Jehovah God our Father in the Heavens. Therefore Jehovah God our Father in the Heavens, has a God and Father over him.

Again, Jesus Christ is the Mediator between God and man. But Jesus Christ is Jehovah, God, our Father in the Heavens. Therefore Jehovah God our Father in the Heavens is the Mediator between God and man.

Will the writer of the sketches favor the public with the doctrines of the New Church in the two following points, first,—*Who* is the *God* and *Father* of our Lord and Savior Jesus Christ, when viewed as Jehovah God our Father in the Heavens? And secondly—*Who* is the Mediator between this one true object of worship and man? Has the New Church any Mediator *between* the God whom it worships and sinful men, or does it by one bold stroke destroy virtually the Mediator of the New Testament?

Wilton, N. H. N. W.

If you would add lustre to your accomplishments, study a modest behavior. To excel in any thing valuble, is great, but to be above conceit on account of one's accomplishments, is greater. Consider if you have natural gifts, you owe them to the divine bounty. If you have improved your understanding and studied virtue, you have only done your duty, and thus there seems little reason for vanity.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS.

Mr Editor,—Allow me a small space in your paper of this week, that I may briefly reply to a 'TEACHER,' although I think you will agree with me, that there was, too much of personality in his remarks, and a forgetfulness of the apostolic injunction to be courteous.

The principal point of difference, between myself and 'a teacher' is a simple matter of fact. He avows in his reply that he has been the witness of a certain defect in Sunday Schools—namely,—that simply to 'AMUSE,' children is the aim of MANY teachers. I deny the fact;—and I place my experience and observation against that of 'a teacher,' and I am willing to abide the issue. In his former communication, however, it is to be remembered, the charge on this point was a general one, leaving it to be inferred that the defect in question was one of a general character. In his reply, the case is otherwise. He confines it now, to 'teachers of his own acquaintance,' by which I must suppose he means the teachers of *his own school*. It is perhaps unnecessary to remark that such teachers are not of *my* acquaintance, or in the School to which I am attached,—which I hope he will soon visit, and see for himself. Neither my memory or conscience has any accusation to make against me in this respect; and if in my eagerness to send the arrow over our own house, as I knew I ought,—it thereby has struck the house of my brother, I can only lament the necessity, and apologize for the unintentional wound.

After all perhaps, it is only from an unfortunate use of words, and an unbiblical exaggeration of a well known truth on the part of 'a teacher' that has caused the misunderstanding, between one whom I am to recognize as friend of Sunday Schools, and the humble writer of this article. Substitute then for the word 'amusing'—that of *story* books, for which I understand he has a great aversion notwithstanding they may be full of pungent and Christian truth;—and for 'humorous anecdotes,'—*striking or pointed illustrations*;—and for 'boisterous' conduct,—a pleasant and animated expression of interest and pleasure,—and the difficulty is all removed. For I am persuaded that he would not be connected with a school, nor number among his Christian acquaintance those who went as teachers to it 'simply to amuse;'—whose only object was to make their pupils laugh by selecting humorous anecdotes; and whose deliberate modes of teaching excited an unbecoming mirth, so foreign to all the purposes and proceedings of the Sunday Schools which have come to my knowledge, and which it has been my pleasure to visit. I cannot lead myself to believe that he would mingle with those who could thus prostitute the holy day, the sacred place, and the pious objects of the Sabbath School. The terms then on his part were unskilfully chosen; and it becomes me to apologize for my mistake; and to express the hope that hereafter his Dictionary and mine may have the same definitions for the same words when applied to our favorite pursuits and institutions. The illustration which I took from one part of his communication to immolate the other, *I knew* as he says, was not intended for any such purpose. But unfortunately my *sagacity* perceived what was overlooked by its author, that it could be used to rebut the very statement which it was my chief purpose to deny: I rejoice that it answered so good an end, and lament that it was at the expense of 'a teacher's' feelings.

In conclusion I commend my friend for the control he obtained over his 'unruly' temper!!!
P.

FOR THE REGISTER AND OBSERVER.

RELIGIOUS EDUCATION.

Mr Editor,—Amid so much that is melancholy and sickening in the present external aspect of our country, there are yet among us some cheering indications, at which every benevolent heart should rejoice, and every christian feel a devout gratitude. For one, I look upon the growing attention to the religious education of the young, as a bright and noble feature of the present times. Spite of the anxiety, alarm and distress that now pervade a large portion of our land, and the still more disheartening predictions of some sagacious politicians, I find abundant encouragement in this. It is to me the bright star of promise shining through the gloom that envelopes us, and destined in time, I believe, to become a glorious sun, before whose radiant beams, the clouds and vapors that now hang over our country shall melt away, as the mists of the morning dissolve before the orb of day. I believe the amount of moral power—and what power on earth is comparable to this?—which is annually put forth by Sunday School teachers in different parts of our country, and the moral influence exerted by them over the rising generations, is altogether incalculable. In this noble and philanthropic enterprise, there is already united much talent, piety and moral worth: and every year witnesses some new accession of strength. To the eye of a christian it is a beautiful and truly sublime spectacle, to behold gifted minds of both sexes, voluntarily devoting a part of every seventh day to the moral and religious improvement of the young, I believe there are not many among us who are able to contemplate such a spectacle without emotions of deep gratitude, animating hope, and pious trust. Every new and faithful ally to the Sunday School enterprise, is an incident alike interesting to the patriot, the philanthropist and the christian. To my mind, it is a far more important event, than the discovery of a mine, the opening of a canal, or the developement of great physical resources: for it promises the unfolding of new spiritual resources:—it is the commencement of new spiritual power, whose issues and extent are past all human calculation.

SUNDAY SCHOOL IN CONCORD.

The above remarks were suggested by a recent visit to the Sunday School belonging to the Rev. Dr Ripley's society of Concord. This school I found in a flourishing condition, and was much gratified at the general and lively interest there manifested on the momentous subject of religious education. The school was reorganized on the Sabbath I visited, an interesting report of the proceedings during the past year was read, and a very appropriate discourse on the subject of religious education was delivered to a large and attentive audience, by the Rev Mr Frost, junior pastor of the society. The school is quite large, and on the Sabbath referred to, a number of new scholars were added, and several new teachers offered their services in this noble enterprise. There are between forty and fifty teachers now belonging to the school, and the interest they appear to feel in the cause is of no ordinary kind.

TEACHER'S MEETING.

But what I wish to speak of more particularly, is the Teacher's meeting I had the pleasure of attending in Concord; notwithstanding the teachers meet every week, there was a full attendance and a general interest manifested in the object of the meeting which was truly delightful. They have proposed to themselves a plan which I think very highly of, and which, I am induced to believe, might be adopted by the teachers in other Sunday Schools with much profit. Their design is to acquaint themselves thoroughly with the history and life of our Savior. For this purpose they have commenced the study of the Gospels with a harmony. At each meeting a convenient portion of the history is assigned for examination and conversation at the next meeting, and the teachers are referred to the corresponding portions of the history in the other evangelists. Each teacher therefore having carefully examined the portion assigned, comes to the meeting prepared with any interrogatories or suggestions concerning the difficulties he may have encountered, and with such reflections as any portion of the passage under consideration may have suggested. The junior pastor of the Society meets with them—enters into a brief, critical exposition of such passages as require explaining,—answers questions, removes objections, reconciles discrepancies, and shows how the plain and practical portions may be illustrated, enforced and applied. On the following Sabbath, each teacher makes the portion of Scripture thus examed, or any part of it he may choose, the subject of instruction to his scholars; varying both the topic selected and the mode of communication to suit the age and capacities of his class.

This plan, I think, possesses many decided advantages. It opens an ample field for the inquiry and contemplation of the teachers. It entirely obviates the difficulty, which we so often hear made a subject of complaint, of finding topics of sufficient interest to render weekly meetings desirable or expedient. But the great advantage arises from its obvious influence on the teacher's own heart. I hold it to be quite impossible for one to become intimately acquainted with the history and life of the Savior, without being interested in his character. The more we know of Jesus, the more shall we love him;—the more deeply absorbed shall we become in the sublime truths he delivered, and the more resolutely shall we strive to impart them to others. This intimate acquaintance with the Savior, and deep interest in his character is the kind of preparation a Sunday School teacher most needs. If he would unlock the fountains of spiritual life in the child, he should himself first drink of that spiritual rock, Jesus Christ. We must know Christ intimately, before we can have him formed within us: and Christ formed withit, his history and character in the mind, the love of him in the heart, his pure, meek, and heavenly spirit controling the affections, is a better qualification for a Sunday School teacher, than to understand all mysteries and all knowledge.

B. F. B.

For the Register and Observer.

HERDER'S PARABLES.

[Translated from the German.]

FIRST COLLECTION.

1. *The Leaves of Old-Time.*

My spirit wandered around in the forest of the most ancient legends, and came to thegate of Paradise. 'Mortal, what wouldst thou here?' exclaimed a dazzling spirit who watched the garden; but his splendor was softened, and instead of the fiery sword, he held a palm-bough in his human hand.

'I would see,' replied I, 'the most ancient dwelling of my race; the tree of life, the tree of knowledge, and the happy fields in which the father of men once learned wisdom from all the living, and from God himself.'

'This Paradise is out of bloom,' said the wonderful figure. 'The tree of life is transplanted to an immortal garden, and the tree of knowledge blossoms for all the people of the world. Behold my form!' The cherub spoke, and touching me with his palm-bough, he rose into the air.

What forms did mine eye behold! What voices of creation did my new-opened ears receive! All the living, and the kings of their tribes, the eagle and the ox, man and the lion approached the throne of the Eternal; a splendor and song of praise still continuing in restless movement.

Whither the eagle flew, thither went the ox, and lowed, thither went the lion; and man, the most friendly and the youngest brother, he was the Priest of nature, who brought the voices and the offerings of all to the Eternal; he guided the sacred chariot of creation. My spirit dissolved in the harmony of the hymn of all beings.

Again in milder splendor, the cherub stood before me. The palm-bough which he held in his right hand fell to pieces; but its leaves were the unwithering leaves of the oldest legends. 'Take them,' said he, 'read them, explain them to thy brethren.' Then the figure vanished.

I obey the wonderful form which has united all the shapes, as well as the voices of the creation itself, and has outlived the human race. On my lips be the speech of the olden time, may my childlike legends breathe the fragrance of the palm-bough of Paradise.

FOR THE REGISTER AND OBSERVER.

STATEMENT OF FACTS IN REGARD TO REDEMPTION.

Redemption is the deliverance of some of our race from a state of bondage, captivity, oppression and degradation, and giving them freedom or liberty. This seems to have been the primary meaning of the word.

In the Old Testament the word is used in two distinct senses, the one literal, and the other figurative; but both in relation to the deliverance of men from bondage.

The literal sense of redemption is a commercial sense; and is applicable to all cases in which men are redeemed from bondage by contract, and by the redeemer paying a literal price, which in this case is called a ransom.

The ransom or price paid, in literal redemption may be regarded as a remuneration to the owner of the slave for the services which he relinquishes for the amount of the ransom; or as what the owner deems as an equivalent for those services, taking into view the age and ability of the slave, and the risk of life and health.

The figurative redemption is not a commercial affair, nor is it effected by contract, or the payment of a literal ransom; but the deliverance is effected by remarkable interpositions of providence or exertions of power against the slave holder and in favor of the enslaved. It was in this sense of the word that God redeemed the Israelites from their bondage in Egypt, and this is the most extraordinary instance of redemption which occurred prior to the coming of the Messiah. The redemption of the Israelites was not effected by contract and the payment of a literal ransom; but by the displays of miraculous power and the ministry of Moses the servant of God, and the appointed leader of the Israelites.

As the literal ransom is a *means* for effecting deliverance in a use of literal redemption, we find that in regard to the figurative redemption the principal means employed are figuratively called a ransom. Hence God said to the Israelites by his prophet, 'I gave Egypt for thy ransom' Isa. xliii. 3. That is, God gave them up to calamity, brought evil upon them, destroyed Pharaoh and his host, and thus freed the Israelites from slavery and oppression. It may also be proper to state, that as deliverance from bondage was regarded as a deliverance from calamity, or an afflicted state, it probably soon became common to apply the word redemption, in its figurative sense, to any remarkable deliverance from a state of affliction, whether slavery was included in the evils suffered or not. We have instances, of such an application of the words redeem or redeemed in the Old Testament. But in a particular manner we might expect such an application of the words to deliverance from any species or degree of oppression. Accordingly we find the words often applied in our day to the deliverance effected by the American Revolution, and similar occurrences.

In neither the literal nor the figurative sense of the redemption of slaves is the ransom regarded as a substitute for punishment. But in both senses of redemption the words *ransomed, purchased*, bought, are used in the Scriptures.

The writers of the New Testament were all Jews; and in what they said of redemption by Jesus Christ, they probably used the word in a sonse accordant with either the literal or the figurative use of the word in the Old Testament in respect to the redemption of slaves. Sinners are represented as slaves to sin, their lusts and passions, and the evil one. It was from such a degraded and deplorable state that Christ came to redeem, save, or deliver us. Our deliverance from punishment is but a consequence of being redeemed from iniquity.

A figurative redemption by the Messiah similar to that which God effected by the ministry of Moses seems to have boen the expectation of good people among the Jews, and even of the disciples of Jesus, until the time of his ascension. The figurative redemption of their ancestors by miraculous agency must naturally have appeared to the Jews as of a more exalted character than the literal redemption of any number of slaves by paying a literal ransom. Hence it seems to me that the figurative sense of the word would be the one which they would naturally apply to the redemption of Jesus Christ. His miracles to evince the divinity of his mission, to establish and spread his religion, were all in favor of the idea of redemption in its figurative sense; for this was in accordance with what occurred in the redemption by the ministry of Moses.

In all cases of literal redemption, when an adequate ransom is actually paid for the favors purchased, the idea of 'free grace' or 'free gift,' on the part of him who thus sells the freedom of his slaves, is precluded. If he who acts the part of a redeemer and pays the ransom, gives freedom to the slaves, all the grace is on his part.

If the Messiah literally purchased of God the freedom, or pardon of sinners, we may as properly say that God *sold* these favors as that his Son *purchased* them. Of course, there could, on this hypothesis, be no free grace or free gift on the part of God. But we are clearly taught that all the benefits of redemption which we receive through Christ are of the free grace of God. This circumstance leads to the conclusion that the redemption was not literal, but figurative. For while a literal ransom precludes the idea of 'free gifts,' the figurative ransom enhances the display of free grace; because it consists in displays of power and kindness to reconcile the sinner unto God, that he may be forgiven. Hence we find that what Christ did and suffered for us, is spoken of as having been done, to call sinners to repentance—to draw men to him—to cleanse them from sin—to redeem them from iniquity—to reconcile them to God—to bring them to God. If after all that Christ did and suffered to bring men to such a state, they are then freely pardoned, great must be the display of free and unpurchased grace, great too in proportion to what he did and suffered to reconcile sinners to God.

I can find no evidence of any thing resembling a commercial contract between God and his Son for the sale and purchase of freedom to the slaves of sin; and if there was nothing of this kind, the redemption must have been figurative, and not literal.

Had the sufferings of Christ been a literal ransom, a substitute for our punishment, and the only ground of pardon, what could have been more natural, reasonable, or certain than that these essential ideas would be found in the sermons of the Apostles we have on record? Those sermons, were preached soon after the crucifixion, and resurrection of our Savior,—and these events were topics on which they discoursed. The Apostles were then divinely illuminated, and spoke as the spirit of God gave them utterance. Was it then possible that under such circumstances they could preach sermon after sermon and wholly omit the most important ideas contained in the good news of salvation by Jesus Christ? Yet not a syllable in any one of these sermons is to be found relating to the doctrine of substituted punishment.

The numerous passages of scripture which represent Christ suffering or dying *for us*, or on account of our sins, are not less pertinent or natural on the hypothesis of figurative redemption than on that of literal redemption.

When the people of any country are delivered from oppressions, and obtain important privileges at the expense of suffering and blood shed, such forms of speech as the following are freely adopted:—'These favors were redeemed by blood'—'purchased by blood'—'ransomed by blood,'—'bought with blood.' Perhaps such forms of speech on such occasions have been common in the different countries of the world for thousands of years. But in what case excepting the redemption by Jesus Christ, have they ever been understood as denoting a literal purchase or redemption? I do not recollect one. They are obviously figurative forms of speech, and must be so acknowledged, even by intelligent men who interpret them in favor of literal redemption. For should they be asked what in these cases they mean by the *blood* of Christ, they would say—not literally his *blood* but his *sufferings* as our substitute. If then on inquiry it should be found that these passages have always been figuratively understood, except in the case of gospel redemption, will it not appear remarkable that in this case a literal meaning has been given to forms of speech which in all other cases have been figuratively understood? Is there not then some reason to suspect that transubstantiation is not the only doctrine which originated in giving a literal meaning to figurative forms of speech?

NEW SECT.—A sect of religionists, calling themselves Emetheans, has recently sprung up in the South. Of their peculiar tenets we are not informed definitely, but they are understood to be of the Priestely school—denying the divinity of Christ, and affirming the final salvation of all men. A multitude of imposing forms and ceremonies constitute the basis of this 'reformed divinity.' A small society of the kind has been organized in Philadelphia.—*American Baptist.*

FOR THE REGISTER AND OBSERVER.

MISSION OF MOSES.

[Translated from Schiller.]

(*Continued.*)

We may still conceive how this pure deism might exist along with idolatry, without a rupture, since while it overthrew it from within, it drew support to it from without. Necessity might justify this contradiction between the religion of the priests and that of the people with the authors of the mysteries connected to the latter, as there was more hope of checking the bad consequences, of concealing the truth, than the pernicious effects of a premature disclosure of it. But bye and bye as unworthy members insinuated themselves into the circle of the initiated, and as the institution declined from its original purity, the secresy which at first had been justified by sheer necessity, became the great aim of the confederacy, and instead of by degrees purifying their superstitions and preparing the people for the reception of truth, men found their advantage in leading them yet farther astray and plunging them still deeper into error. Priestcraft now stepped into the place of that originally innocent and pure design, and even the institution which retaining the knowledge of the true and only God should have preserved and extended it with care, became a most effectual means of advancing a directly contrary doctrine and degenerated into a peculiar school of idolatry. The hierophants, in order not to lose their dominion over the minds of the people, and to keep their expectation ever on the stretch, found it for their advantage still longer to keep back the final disclosure, which must forever abolish all false hopes, and to obstruct all access to the sanctuary by various artifices. At last the key to the hieroglyphics and secret figures was wholly lost, and now these came to be regarded as the truth which they were originally intended to conceal. It is difficult to determine whether the education of Moses took place in the flourishing times of the institution or at the period of its corruption. That it however was approaching very near its downfall we are led to conclude from several puerilities which the Hebrew lawgiver borrowed from it, and from some less commendable devices which he introduced into practice. But still the spirit of the first founders had not entirely disappeared, and the doctrine of the unity of the Creator of the world yet rewarded the expectation of the initiated.

This doctrine, which inevitably led to the most decided contempt for polytheism, united with the doctrine of immortality, which could hardly be separated from it, constituted the rich treasure which the young Hebrew brought forth from the mysteries of Isis. At the same time he there became acquainted with those powers of nature, which were then made the subjects of secret science, and the knowledge of which afterwards enabled him to work wonders, and to contend in the presence of Pharaoh even with his instructers or the magicians, whom in some things he even excelled. His future career proves that he had been a diligent and ready scholar and had attained to the last and highest degree of *illumination*.

In the same school he likewise collected a treasure of hieroglyphics, mystical emblems and ceremonies, of which his inventive spirit afterwards made use. He had wandered through the whole circle of Egyptian wisdom, through the whole system of the priests, had weighed his defects and his advantages, his strength and his weakness against each other, and obtained some great and important views of the art of governing this people.

It is not known how long he remained in the school of the priests, but his late political appearance which first ensued upon his eightieth year makes it probable that he had devoted perhaps twenty and even a larger number of years to the study of the mysteries and the state. His abiding with the priests appears in no way to have excluded him from intercourse with his nation, and he had abundant opportunities of witnessing the inhumanity under which it must have groaned.

His Egyptian education had not driven away his national feeling. The ill treatment of his nation reminded him that he likewise was a Hebrew, and a just resentment was implanted deep in his breast as often as he saw it suffer. The more he began to feel it himself, the more must he have revolted at the treatment of his people.

Once he beheld an Hebrew, suffering under the blows of an Egyptian taskmaster; excited by the scene, he murdered the Egyptian. Soon was the deed noised abroad, his life is in danger, he must fly from Egypt, and he takes refuge in the Arabian desert. His flight is placed by many in the fortieth year of his age, but without good evidence. It is enough for us to know that he could not have been very much younger when this took place.

With this exile begins a new epoch in his life, and if we would form a correct opinion concerning his subsequent political appearance in Egypt, we must accompany him through his solitude in Arabia. He carried with him into the desert a mortal hatred against the aggressors of his nation and all the knowledge which he had derived from the mysteries. His mind was full of thoughts and enterprises, and his heart was full of bitterness, and there was nothing to dissipate it in this uninhabited wilderness.

The narrative now presents him as tending the sheep of a Bedouin Arab. This humiliating descent from all his projects and hopes in Egypt to the condition of an herdsman in Arabia, from the destined leader of his nation to a servant of a Nomade tribe—how deeply must it have wounded his soul!

He bore with him beneath his shepherd garb a fiery spirit and a restless ambition. Here in this romantic desert where there was nothing of present interest to him, he sought relief in the past and the future and communed with his own quiet thoughts. All the scenes of oppression which he had formerly witnessed, now thronged his memory and nothing prevented its sting from sinking deep into his soul. Nothing is more intolerable to a great mind than the endurance of injuries, and it was so with him, since it was his own nation which was suffering. A noble pride awoke in his breast and an impetuous impulse to signalize himself, united with his injured sentiment. Should the fruits of his long experience, should his glowing thoughts and noble enterprises perish with him in this wilderness,—should they have been meditated and resolved in vain? His fiery spirit cannot resist these thoughts. He rises above his fate; this wilderness shall not be the narrow limit of his influence; the mighty being, whom he had been taught to know in the mysteries, had destined him to some great end. His imagination, inflamed by solitude and stillness, espouses the cause of the oppressed which lies nearest to his heart. Similar experiences attract each other, and the cause of the wretched is most dear to the sufferer. In Egypt he might have been an Egyptian, an Hierophant, a governor, in Arabia he became a Hebrew. The proud and lofty purpose presented itself to his mind—'*I will free this people*'

But what possibility was there of effecting his design? Innumerable obstacles presented themselves, and those which he must encounter even with his own were by far the most formidable of all. There was neither hero nor confidence, neither a sense of their condition nor courage, neither public spirit nor enthusiasm kindling for the performance of bold deeds:—a long slavery, a degradation of four hundred years continuance, had stifled all these sentiments. The people whom he must lead were equally incapable and unworthy of this bold undertaking. From this people he could expect no aid, and yet without them he could accomplish nothing. What course then remained for him? Before he undertook the deliverance, he must begin by making them sensible of the benefit. He must reinstate them in the human rights which they had lost. He must again possess them with the sentiments which a long degradation had stifled; that is he must kindle in them hope, courage, confidence and enthusiasm. (*To be continued.*

CHRISTIAN REGISTER.

BOSTON, MAY 13, 1837.

ANNIVERSARY WEEK.

This season, always eagerly anticipated by our clerical Brethren and others who are especially interested in the great religious and philanthropical associations and operations of the day, is now close at hand.

Again, the scattered members of our holy fraternity are to meet together, with open minds and warm hearts, to interchange instruction, encouragement and love.

We have great faith in the virtue of this annual gathering. The Brethren would feel lonely and desolate without it. Churches in towns remote from the metropolis, would, comparatively, languish were it to be discontinued. And in the city and its immediate vicinity, although the loss might not be so soon or so sensibly felt, yet we are persuaded that the fire on our altars would not burn so brightly, nor the pillars of our Temples stand in their full strength and beauty.

Much good, doubtless, always comes to the cause of religion from the influence of the anniversary week. But the occasion might be rendered indefinitely more beneficial. The most interesting and valuable Anniversary which can be remembered is by no means the measure of the best which can be enjoyed. It becomes, therefore, a matter of obligation with every individual who is sensible that he might contribute in never so slight degree to the value of the approaching season, to lend to it, for his brethren's sake as well as his own, both mind and sympathies without restraint.

He who knows the price of a cordial fraternal greeting, will not refuse to bring a warm right hand to the assembly of the Brethren: nor will he who has felt the sustaining power of a tone of kindness and encouragement, come with closed lips to the place, where hearts that

he knows not are waiting for friendly words.

Circumstances are peculiarly favorable for an unusually interesting Anniversary—at least of the Unitarian Association. In no previous year has so much been accomplished by its Agency, or so much interest been manifested by our churches or have so many signs of promise opened before our denomination. Our general Secretary has returned from a wide survey of the religious state of the West and South West, and will embody in his Report much interesting and important information concerning the prospects of our cause in those regions; and many of our eminent Brethren are expected to give addresses at the Annual meeting.

NEW YORK THEOLOGICAL SEMINARY.

This Institution was organized on the 18th of January 1836. and was opened for instruction on the 5th of December 1836.

The following gentlemen compose its Faculty.

The Faculty.

Rev. Thomas McAuly D. D. LL. D., President, and Professor of Pastoral Theology and Church Government.
Rev. Henry White, A. M. Professor of Theology.
Rev. Edward Robinson, D. D., Professor of Biblical Literature.
Rev. Thomas H. Skinner, D. D., Professor of Sacred History.
Rev. J. S. Spencer, A. M., Professor of Biblical History.
Rev. Erskine Mason, A. M. Professor of Ecclesiastical History.

The Seminary is professedly conducted on the most liberal principles.

We understand that it is open to Christians of all denominations; and that there are no charges made for any instruction given in the Institution, nor for the use of the Library. The plan is a noble one if it can be followed out.

We copy the following extracts from the circular of the President.

COURSE OF STUDY.

1st. In the Junior Year.

The Hebrew Language.
Exegetical Study of the Greek and Hebrew Scriptures.
Natural Theology.
Evidences of the Christian Religion.
Biblical Archæology.
The Sacred Canon.
Sacred Chronology.
Biblical History.
Elements of Mental and Moral Science.
Philosophy of Rhetoric.
Ancient Mythology.
Sacred Music.
Composition and Speaking.

2d. In the Middle Class.

Particular Introduction to the Study of the Scriptures.
History of Biblical Criticism.
Biblical History.
Theological (Diddactic)
Ecclesiastical History.
Exegetical Study of the Hebrew and Greek Scriptures.
Sacred Rhetoric.
Pastoral Theology.
Missionary Instruction.
Sacred Music.
Composition and Speaking.

3d. In the Senior Class.

Theology (Didactic and Polemic.)
Pastoral Theology.
Casuistry and Pastoral Visitation.
Sacred Rhetoric.
Exegetical Study of the Greek and Heb. Scriptures.
Ecclesiastical History.
Public Worship and the Sacraments.
Church Government.
Sacred Music.
A Brief Review of Former Studies.
Composition and Delivery of Sermons.

The full course of study occupies three years. Each year is divided into three terms.

The first, beginning on the first Wednesday of October and ending two weeks before the first Wednesday in January.

The second, beginning on the first Wednesday in January and ending on the third Wednesday in April.

The third, beginning on the third Wednesday in May, and ending on the second Wednesday in July.

It will be expected of every student applying for admission, that he will furnish satisfactory evidence of his personal piety; that he is a member in good standing in some regular church: that he has received a liberal education in some college, or has acquired a sufficient education otherwise, and is willing to be examined by the Faculty of the Seminary on qualifications for admission.

Any student coming from any other Theological Seminary may be admitted *ad eundem*, on his furnishing a regular dismission and certificate of good standing.

The best time for entering the Seminary will be at the beginning of the term in October; but students may be admitted at any time, if found qualified to take a place in any of the classes.

The Seminary has no refectory; but it is believed that *boarding and lodging* can be procured in private families for two dollars and fifty cents to four dollars per week; and we think it higly probable that in a few months they may be procured for less. Washing can be procured for 62 cents per dozen.

Students whose circumstances may require it, can have access to the usual sources of aid.

And in addition to these, students may find employment as teachers. There are a considerable number of our students, supporting themselves now, by giving a few hours instruction in each week.

Some who are well qualified, may be employed in leading the choirs in some of our churches.

Those who have a knowledge of any art or trade can easily obtain employment, and good wages, for whatever time may properly be appropriated to per-

There several students may choose to club together procuring their boarding in the

e other seminaries we see procuring it quite as low in York as elsewhere. Every article of food can be purchased as cheap here, as in other places.

The location of the N. York Theological Seminary in the largest city in America, furnishes many advantages and facilities, for acquiring all necessary preparation for parochial or missionary life and labor —some of which cannot easily be obtained any where else. The advantage of receiving instruction daily from pastors actively engaged in the performance of parochial duties, of taking part in Sabbath school instruction, and in prayer meetings, and of having an actual place and interest in some church, and duties to perform in it, cannot fail to excite and exercise love to Christ and perishing men, and stimulate and prepare the mind for future ministrations.

The great variety of pulpit talent and of parochial labor; the frequency of religious meetings; the number and activity of Sabbath schools; the tract distributions, missionary labors, and all the doings of benevolent societies, which are constantly before the eye, cannot fail to affect the heart and mould the life for active service in the Lord's vineyard.

The college of surgeons and physicians, the hospital practice, and the eye and the ear Infirmaries, and the many opportunities for studying foreign languages, furnish great facilities for missionary preparation. And the commerce of New York gives great advantage for missionary correspondence. These and many other considerations have influenced the founders to establish this Seminary, for the good of the world and the glory of the Redeemer.

By order of Faculty.

THOS. MCAULEY, *President.*

KITTY GRAFTON.

The prolific and spirited pen of Mr Sargent has added to the series of Temperance Tales another which we believe to be in no respect inferior to its many interesting and useful predecessors.

DUDLEIAN LECTURE.

This Lecture was preached in the College Chapel, on Wednesday last, by Rev Dr Walker. The text was 2 *Cor.* xi *chap.* 3 *verse.* 'But I fear lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.'

The subject—one of the three appointed by the founder of the Lecture—was *Popery.*

The leading topics discussed were the two following.

1. Are there any circumstances in the present condition, operations and prospects of the Roman Catholic Church, which ought to excite peculiar suspicion and alarm in the minds of enlightened Protestants?

2. What means are to be relied upon in order most effectually to counteract the influence, and prevent the spread of Popery?

In the developement of the former—the preacher in a lucid and masterly manner sketched the history of the former principal *panics* in relation to popery—proving that, although at first, the contest between Protestantism and Romanism was one of *life or death*,—other than purely religious scruples, and zeal for Christ had been the ruling motive on the part of the panic makers in subsequent times. He exposed, fairly, the unjust and miserable prejudices of the Protestants—kept alive as they have been by misinterpretation of the language of the Scriptures—stated in the most favorable aspect the case of the Catholics in regard to the extent of their influence, their great and good men, their astonishing increase in England, Scotland and America &c.—the proselytes they had made —their extensive efforts in the cause of education, &c. &c.—alluded to the circumstances in our institutions that gave them peculiar advantage in this country, viz. perfect toleration—and the principle that the *majority rule*,—operating to lay restraint on political men in relation to Catholics on account of the power of their votes —&c. &c. Indeed, the Lecturer presented, in a most thorough and noble manner the grounds of the opinion that there is at present going on a *reaction* in *favor* of Popery.

But, notwithstanding the strongest statement that could possibly be made, favorable to Romanism—the Dr proceeded to express, very forcibly, his conviction that there is no cause for any panic at this day—that the doom of popery, is sealed, its mission fulfilled—that it is itself gradually changing its own nature, undoing itself—and that the power of advancing Christian civilization–the operation of the eternal law of human progress is the force that is bearing it down. It would be impossible to convey to our readers an idea of the clearness, force and earnestness with which all these positions of the speaker were stated and established.

2. *The means &c.* We must show that it is contrary to *Scripture* and *reason—a dangerous superstition*—fatal to humanity's developement and elevation—and above all, must exercise and maintain, every where and at all times, unadulterated and entire, the great *principles of Protestantism.*

Cramped with regard to space—we are compelled to bring this meagre abstract of the Lecture to an abrupt conclusion. This we will do by mentioning, that the author's appeal to Protestants in behalf of *union* on the grand *principles of the Reformation*, was unspeakably solemn and thrilling—and ought to be re-echoed from every Protestant pulpit in the Christian world.—We shall look with impatience for the publication of this discourse.

MIRIAM A DRAMATIC POEM.

The following notice of this delightful Poem takes the place of one which we intended to prepare for this week's paper; and we cheerfully yield to it—because it expresses, in the main, our own views—and in a style that will perhaps, be more agreeable to our readers.

FOR THE REGISTER AND OBSERVER.

It is seldom that we are indulged with a dramatic Poem from an American pen, but when that pen is guided by a lady's hand the interest of the work is still farther enhanced. This poem however 'needs not the foreign aid' of Love of Father-land orgallantry, for its merits are independent of the country and sex of its author. It is not our intention to utter praise 'in *universals*' which would apply equally to Miriam, to Ion, and the Prometheus Vinctus, and which might as well be expressed before reading as afterwards, but we would be more minute; would 'stand upon every point, and be curious in particulars.' So as our space permits.

The IDEA of the Poem is this. The struggle between DUTY and INCLINATION; the triumph of the former, and its consequences. To develope this Idea the fair author has selected a scene in the olden time, at Rome, where Christianity was only whispered in the corner, and when it was struggling for very life, in fear, but hopefully,—amidst the superstition, impiety, wealth and power of the Roman world; only deep hearts were Christian then. Miriam, the Heroine, is the daughter of Thraseno, a Syrian and a Christian; Euphas is her only brother, and few years younger than herself; her mother likewise a Christian, has been dead some years. At this time the Christians were persecuted at Rome. They did not meet in conventicles and Churches, but in caves or secret places, by night and stealthily. Among their chief persecutors, is Piso, a Roman Nobleman, possessed of all the austere dignity and inflexible resolution which marks the Roman man. His only child is Paulus, a Heathen, like his sire; a gentler enemy of the Christians and at the same time the acceptable lover of Miriam! Their love unites the profoundness of the classic spirit, with the enthusiasm of a more Romantic day. Here then is the struggle. Shall Miriam wed an Heathen, whose heart is wholly hers, but whose soul cannot unite with her in that sublime and most intimate sympathy, the communion of religious spirits; or shall she tear from her breast an affection which has rooted deep, and entwined with the most delicate and noble sentiments of the heart? In spirit, which shall predominate? Christianity,—the Religion of Duty and of Principle,—or Love,—'the Religion of young hearts'—?

Her father perceives indications of her inward struggle, and intreats her to explain the cause, and to accompany him to a meeting of their fellow Christians. She replies.

Dear father! hear me then, since I must speak!
This evening hath its task, a task of tears,
And strange and spirit-crushing agony;
And here, ev'n here, before yon stars have set,
It must be wrought! Wilt thou not leave me then?
Eyes such as thine, my father, must not see
The strugglings of my soul with evil things.
But they *shall* see me, and in triumph too,
When by the strength that God this night hath giv'n,
I greet the next in innocence and peace,
And proudly tell thee how the battle went.
Thou mayst not, canst not, aid me; but alone—
(Nay, not *alone*, O God!)—my spirit *must*
Be disciplin'd, and wrung, and exercis'd,
Until I am, my father, what I was,—
A child that had no secrets for thy ear.
Wilt thou not go without me, this *one* night?
I tell thee on this boon my peace depends;
Peace! nay, far more! more than all earthly peace!
Wild as I seem, my sire, trust me this once,
And when the dawn next gilds yon lofty shrine,
Girt with its triple row of statues fair,
It shall not greet one marble brow or cheek
More tranquil or more pure than will be mine!—p. 11 and 12.

After the departure of her Father. She informs Paulus of her resolution, made up with many prayers and tears.

Aye, Paulus; even from that hour, when first
My spirit knew that thine was wholly lost,
And to its superstitions wedded fast,
Shrouded in darkness, blind to every beam
Streaming from Zion's hill athwart the night
That broods in horror o'er a heathen world,
Ev'n from that hour my shudd'ring soul beheld
A dark and fathomless abyss yawn wide
Between us two! and o'er it gleam'd alone
One pale, dim-twinkling star! the ling'ring hope
That Grace descending from the Throne of Light
Might fall in gentle dews upon that heart,
And melt it into humble piety.
Alas! that hope hath faded!—p. 20.

The resolution of Paulus is thus expressed. —p. 27.

Maiden! by all my perish'd hopes,
By the o'erwhelming passion of my soul,
By the remembrance of that fatal hour
When first I spake to thee of love—and thought
That thou—Aye! by the sacred gods, I swear,
I will not yield thee thus! In open day,
Before my father's eyes—and bearing too
Perchance his malediction on my head—
Before the face of all assembled Rome,
Bann'd though I be by all her priests and gods,—
Thee—thee will I lead forth—my Christian bride!—

In the mean time Euphas rushes in and informs his sister that their father has been taken with other Christians and confined in a dungeon. Death is waiting for his prey! But other Christians enter and detain Paulus as an hostage for the safety of their friends now in his father's power.

Euphas at the peril of his life, repairs to the Palace of Piso, to intercede for his father: with much adroitness—which, we fear is not in keeping with his youth, and the deep excitement of the occasion—he tells the father of his son's captivity, and thus shows that the Christians can give, or take, life for life.

During this interview Miriam glides in: when a wonderful change takes place in the deportment of Piso; the chafed Lion is calm before her. In other, more genial days, he had loved a Syrian maid, a Christian, the mother and prototype of Miriam: their religion alone had held them separate. His early love was brought to mind at the sight of Miriam, his better nature was awakened, and he was calm.

The voice that won me first!
Oh, what a tide of recollections rush
Upon my drowning soul!—my own wild love—
Thy scorn—the long, long days of blood and guilt
That since have left their footprints on my fate!—
The dark, dark nights of fever'd agony,
When, 'mid the strife and struggling of my dreams,
The gods sent thee at times to hover round,
Bringing the mem'ry of those peaceful days
When I beheld thee first!—But never yet
Before my waking eyes hast thou appear'd
Distinct and visible as now!—Spirit!
What wouldst thou have?

But when he remembers that the successful suitor of that Syrian maid is now in his power, his design of revenge returns: he is even ready to sacrifice his only son. Miriam pleads for two *dearest lives*, her father and her lover.

Nay, one thing more
Thou knowest not. There is on all this earth—
Full as it is of young and gentle hearts—
One man alone that loves a wretch like thee;
And he, thou say'st, must die! All other eyes
Do greet thee with a cold or wrathful look,
Or, in the baseness of their fear, shun thine;
And he whose loving glance alone spake peace,
Thou say'st must die in youth! Thou know'st not yet
The deep and bitter sense of loneliness,
The throes and achings of a childless heart,
Which yet will all be thine! Thou know'st not yet
What 'tis to wander 'mid thy spacious halls,
And find them desolate! wildly to start
From thy deep musings at the distant sound
Of voice or step like his, and sink back sick—
Aye! sick at heart—with dark remembrances!
To dream thou seest him as in years gone by,
When, in his bright and joyous infancy,
His laughing eyes amid thick curls sought thine,
And his soft arms were twin'd around thy neck,
And his twin rosebud lips just lisp'd thy name—
Yet feel in agony 't is but a dream!
Thou know'st not yet what 't is to lead the van
Of armies hurrying on to victory,
Yet, in the pomp and glory of that hour,
Sadly to miss the well known snowy plume,
Whereon thine eyes were ever proudly fix'd
In battle-field!—to sit, at deep midnight,
Alone within thy tent—all shuddering—
When, as the curtain'd door lets in the breeze,
Thy fancy conjures up the gleaming arms
And bright young hero-face of him who once
Had been most welcome there!—and worst of all—p. 86 and 87.

The tyrant consents to release all his prisoners in the morning.

In the next scene Paulus and his guards are waiting for day. Miriam and Euphas enter in breathless haste, bringing the joyful tidings—that at sun-rise the prisoners will be released.

At length they appear, bringing with them the dead body of Thraseno, whom the treacherous Roman had 'savagely slaughtered.'

The angelic calmness of Miriam on this occasion bespeaks the depth of Christian feeling in her heart.

Angels are gathering in the eastern sky—
The wind is playing 'mid their glittering plumes—
The sunbeams dance upon their golden harps—
Welcome is on their fair and glorious brows!
Hath not a holy spirit pass'd from earth,
Whom ye come forth to meet, seraphic forms?
Oh, fade not, fade not yet!—or take me too,
For earth grows dark beneath my dazzled eye!

Paulus now freed from all apprehending danger, therefore not moved by fear of death—embraces Christianity. They sing a dirge around the body of the dead:—and while they sing, the gentle spirit of Miriam—but it is better told in the language of the Poem.

CHRISTIAN.

Aye while we sung,
Her father's dirge—across the young and fair
I saw death's shudder pass. Nay, turn not pale.
Borne on the solemn strain, her spirit soar'd
Most peacefully on high.
Chasten'd ye are,
And bound by sorrow to your holy task.
Arise,—and in your youthful memories
Treasure the end of innocence.—Away,
Beneath far other skies, weep—if ye can—
The gain of those ye lov'd.

EUPHAS.

Lift this fair dust.—
My brother! speechless, tearless grief for her
Who listeneth for thy pray'rs?

PAULUS.

My mind is dark.
The faith which she bequeath'd must lighten it.
Come forth, and I will learn.—Oh Miriam!
Can thy bright faith e'er comfort grief like mine?

Though we had some slight faults—(so they appear to us) to point out, we 'will not name them now,' for our critical weapon is turned aside by the deep piety and exquisite beauty of the whole work. Extracts but poorly set forth its merits. Here, as in the master-works of Sophocles and Eschylus, there is little to extract—we want the whole: and should as soon think of extracts from a statue. Its beauty is an *whole.* T. P.

DR MUSSEY'S PRIZE ESSAY ON ARDENT SPIRITS.

This deservedly celebrated Essay, for which, it will be remembered that a Premium of three hundred dollars was awarded to Professor Mussey by a Board of Adjudicators consisting of ten Gentlemen of the highest respectability, and among the most eminent advocates of Temperance in our land—has lately been published in a cheap form—and will no doubt be extensively circulated and greatly subserve the interests of that holy cause, which, with such learning and ability it defends.

AMERICAN UNITARIAN ASSOCIATION

We are requested by the General Secretary of the A. U. A. to inform the Auxiliary Astions, annual subscribers, and all indebted to the Assocation, that it is desirable their accounts should be settled with the Treasurer by the 25th of the month, as his Report will be made out at that time. The operations of the Association during the past year having been enlarged, and its expenses increased.

HERDER'S PARABLES.

We publish to day one of Herder's beautiful Parables—the first of a series of about fifty, which have been generously sent to us by an esteemed friend whose translations &c. have often adorned the columns of the Register.

MISSION OF MOSES.

We are sorry to be obliged, as we have been, to mutilate so valuable an article as this appears to us to be, by dividing it arbitrarily, to accommodate the necessities of our columns. Neither we nor our Printer, have by nature anything of the *Procrustes* in us—but as we can neither stretch or contract our *iron bed*—we must needs often deal like the immortal Robber, with our best friends.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

Died in this city, on the 2nd of April last, Madam DOROTHY DIX, relict of the late Doctor ELIJAH DIX, in the XCIst year of her age.

She was deeply impressed, from her youth, with a sincere and solemn sense of religion; and was guided through life by its precepts, and became distinguished for its virtues and adorned by its graces.

By a careful study of the Scriptures, which were her meditation day and night; by a perusal of books on religious subjects; by attending the ministry of a succession of eminent Clergymen; and by the most serious examination and conviction, her opinions and views had become enlarged and liberal; and her heart full of the cheering influence of sublime piety and diffusive benevolence. The poor, the sick, and the afflicted found her a compassionate and bountiful benefactress. 'Full of good works and alms'-deeds which she did,' her charity was always bestowed on the proper objects, according to their particular circumstances, in a way that rendered it most seasonable and beneficial.

She had been disciplined in the school of affliction; and met with many sorrowful bereavements, and some peculiarly distressing trials; all which she bore with a spirit of submission, which evinced the strength of her religious principles, and made her example of patience and resignation truly admirable.

Having exhibited through the varying scenes of a long life, a beautiful example of the Christian character, she came to its close in peace and holy trust and heavenly hope.

FOR THE REGISTER AND OBSERVER.

DEA. JOEL WILDER.

Died, in Lancaster on the 2d inst. Deacon Joel Wilder, 69.

In the character of this estimable man traits are found which deserve a permanent record for the improvement of survivors. Unpretending in his disposition and course, we believe, had it been submitted to his choice, he would have desired to pass silently and without special notice from the stage of action. Educated in retirement, and devoted to agricultural pursuits, the height of his ambition was attained when he had reached the standing of an useful citizen and an exemplary Christian. Candid in his interpretation of the motives and actions of men, and abounding in kind and liberal feelings and views, he was peculiarly fitted for the scene in which he was called to pass the greater part of his active life. It was a privilege of which he often spoke with delight and devout gratitude, that in these days of religious dissension he lived in a town, in which there was but one religious society, and the members united in embracing the faith which he believed was once delivered to the saints. Every visiter of his family met a hospitable reception. The domestic relations were sustained by him with fidelity. For the offices of good neighborhood he was feelingly disposed. He was an example of stability and constancy in his reverence and support of Christian institutions and in his attendance upon them. One of the first wishes of his heart and a subject of his fervent prayer would be accomplished, if the partition wall which divides churches could be demolished, and communion on the broadest Christian principle be in exercise. These dispositions and actions were the ornament of his life. There could not be a more reasonable or Christian desire, than that disciples thus unostentatious and faithful, and thus devoted to the furtherance of the practical purposes of christianity, may be multiplied.

His sudden death in the midst of active usefulness has overspread with gloom his bereaved family and the circle in which he moved. His memory is blessed. 'The righteous shall be in everlasting remembrance.'

INTELLIGENCE.

Pennsylvania Convention.—On Tuesday, the 2d inst. a Convention for amending the Constitution of Pennsylvania, met at Harrisburg. The Convention was organized by the choice of John Sargent as President, and Samuel Shock, and Francis R. Shunk, as Secretaries. Mr Shunk has declined the office. A resolution was adopted on Wednesday, that the Convention be governed by the rules and regulations of the House of Representatives of this State, until changed by order of the Convention.

Connecticut.— The Legislature of Connecticut met at Hartford, on Wednesday the 3d inst. Stillman R. Wight was elected Speaker of the House of Representatives.

Georgia Railroad.—The first locomotive in Georgia was put in motion on the Georgia railroad, at Augusta, on the 29th ult. for the West. On the following day two locomotives were put in motion. The road is finished for ten miles, and in a few months 44 miles, to Warrenton will be finished.

Boston Society of Natural History.—The annual meeting of this Society was holden on the 3d inst. and the following gentlemen were chosen officers for the year ensuing—George B. Emerson, President; Rev. F. W. P. Greenwood and A. Binney, Esq. Vice Presidents; Epes S. Dixwell, Esq. Corresponding Secretary; Martin Gay, M. D. Recording Secretary; E. Weston, Jr. Esq. Treasurer; C. K. Dillaway, Librarian; A. A. Gould, M. D., T. M. Harris, M. D., C. T. Jackson, M. D., J. B. S. Jackson, M. D., Winslow Lewis, Jr. M. D, N. B. Shurtleff, M. D., D. H. Storer, M. D., J. E. Teschmacher, Esq. Curators; and Mr T. M. Brewer, Cabinet Keeper.

After the choice of officers, a report was made by the Treasurer, showing a satisfactory state of the finances of the Society; a report by the Librarian, showing the improved condition of the Library, which consists of five hundred volumes, chiefly of scientific works; and a very interesting report on behalf of the Curators, giving a most encouraging view of the collections of the Society and the doings of the members during the past year.

What has been done towards filling the cabinets with their appropriate objects, has been mainly effected by the activity and munificence of the members and friends of the Society. How much has been done appears from the Curators' report, and very visibly from the large and beautiful collections in the drawers and cases of the several departments. During the past year, much has been done. The large and valuable collection of insects formed by that distinguished naturalist, N. M. Hentz, has been added to the Society's collection—increasing its number to more than sixteen thousand, a large proportion of them, insects of this country. These are almost fully arranged by the diligence of two skilful entomologists among the Curators. The arrangement of the numerous herbariage has been begun and will soon be completed by a zealous and able botanist; the specimens in that department amount to several thousand. A magnificent skeleton of an elephant, skillfully prepared and set up by the youngest of the Curators, has been added to the Zoological department, making the number of complete skeletons, many of which are very interesting, thirty. Most of the specimens in all the departments are now arranged and labelled. Some of these cannot fail to be very attractive to any person having taste for natural history, who will take the trouble, on any Wednesday between 12 and 2 to visit the hall of the Society—the doors of which are then open to all.

This Society has been in existence but a few years. Taking into consideration the shortness of the time and the small number of the individuals by whom the work has been done, the magnitude and beauty of their collections are exceedingly creditable to the zeal, all of and activity of the gentlemen of the Society of their own professions.—*Dai. Adv.*

The annual meetings of the Missionary, Bible, and other Societies, will be held in New York this week, beginning on Monday and ending on Friday.

The annual meeting of the Massachusetts Convention of Congregational Ministers will be held in the New Court house, Court St, in the room occupied by the Supreme Court, on Wednesday, the 31st inst. at 3 o'clock P. M.

The annual sermon will be preached in Brattle St. Meeting-house, on Thursday the 1st of June at 11 o'clock. A. M. by the Rev. Henry Ware Jr. D. D.

G. W. BLAGDEN, Scribe.

MARRIAGES.

In this city, on Monday morning last, by the Rev. Dr Lowell, Mr David Buck, (of the firm of Gurdon Buck & Sons—New York) to Miss Matilda Stewart, only daughter of Henry Hall, Esq.

In Salem, by Rev. Dr Brazer, Mr James Wells to Miss Mehitable A. Andrews.

In Marblehead, by Rev. Mr Bartlett, Mr Edmund Basset to Miss Eliza Kenney.

In Newburyport, by Rev. Mr Fox, Henry Warren Paine, Esq. of Hallowell, Me. to Miss Lucy E. daughter of Capt. John Coffin.

In Ipswich, April 26th, by Rev. Mr Kinsley, Mr Isaac Hale, of Boxford, to Miss Margaret How of Ipswich.

In Walpole, by Rev. Mr Storer, Mr Samuel W. Joy to Miss Lucy Farnsworth. Mr John Garzide to Miss Susan C. Carroll.

DEATHS.

In this city, Mrs Lydia, widow of the late Jonathan Loring, of Hull, 73.

In Ipswich, April 27th, Miss Lydia Farley, in the 18th year of her age, youngest daughter of Joseph Farley, Esq.

In Newton, John Richardson, Esq. 79.

In Wayland, Hon. M. M. Rutter, 58.

In Edgartown, Mrs Eliza Mayhew, wife of Theodore Mayhew, Esq. 44. 'Blessed are the dead that die in the Lord.'

In Charlestown, N. H. 2d inst. Mrs Rebecca Webber, formerly of Cambridge, Mass. 75.

In Kennebunk-port, 4th inst. very suddenly, Capt. George Perkins, 40, an enterprising and intelligent ship master.

At Richmond, May 1st, Mrs Eliza, wife of Mr N. Stratton of that city, and daughter of the late Mr James Read, of Cambridge Mass. 37.

POPULAR RELIGIOUS BOOKS.

Abbott's Books viz:
The Young Christian
The Teacher
Way to do Good
Mother at Home
Child at Home
Memoirs of George Dana Boardman, late Missionary to Burmah, by Alonza King.
Memoir and Sermons of G. F. Davis, D. D. By Abigail L. Davis.
Memoir of Rev. Samuel Haynes. By Dr Cooley.
Memoir of Wm. Staughton, D. D. By Rev. S. W. Lyod.
Physical Theory of Another Life. By the author of the 'Enthusiasm.'
Memoir of Rev. John H. Rice, D. D. By Wm. Maxwell
Barnes' Notes on the Gospels. 2 vols.
do do Acts 1
do do Romans 1
The Young Disciple. By Rev. John A. Clark.
The Great Teacher. By Dr Harris.
Phillips' Works viz:
Devotional Guides, 2 vols.
The Lydias, or Developement of Female character
The Marys, or Beauty of Female Holiness
The Marthas, or Varieties of Female Piety.
The Poor of the Spirit, being a companion of the Devotional Guides.

For sale at TICKNOR'S 135 Washington st. m 13

TO CLERGYMEN, &C.

A CARD.

CLERGYMEN, Sunday School Teachers, and others, who may visit the City the May Anniversaries, are invited to make use of the READING ROOM connected with our Literary Rooms, 121 Washington Street, where they will find the city and many country papers, desks &c. for the transaction of business, and Catalogues of Sunday School Libraries, Lists of New Works, Periodicals, &c. In the GALLERY they will find a large assortment of PAINTINGS and ENGRAVINGS, on sale and for exhibition, which is open to the public at all times.

m 13 WEEKS, JORDAN & CO.

SUNDAY SCHOOL LIBRARIES.

A New and Good Selection of Books.

BENJ. H. GREENE, 124 Washington, corner of Water street, begs leave to present the following list of Books to the notice of Unitarian Clergymen, and all interested in Sunday schools. This is probably the best list ever offered to the public; and it is but a small part of his extensive variety. Those who wish to replenish their Libraries had better apply soon, as the quantity of each of those Books is somewhat limited. Any Books wanted, not on this list, will be supplied promptly.

Picture Lessons	The Daisy
Father's Stories	Village Boys
The Ploughman	Truelove's Tales
George and Lucy	Parents' Present
The Glow-worm	Facts not Fables
Touch Not	English Mary
Disobedient Children	Lives Apostles and Martyrs
Phebe Bartlett	Swiss Family Robinson
Morning Walk	Sunday Evenings
Rosabella	Son of a Genius
The Cloud	Uncle Philip's Conversations
The Pilgrims	Indian Traits
The Snow-drops	American History
Little Theodore	Young Crusoe
John Wise	Perils of the Sea
Shepherd Salisbury Plain	Clergyman's Orphan
Reformed Family	Sketches of Female Biography
Affectionate Daughter in-law	Letters of Caroline Westerley
Robert Barton	Ornaments Discovered
Sargeant Dale	Evidences of Christianity
Diversions of Holycott	History of Virginia
Pilgrim Hut	American Forest
Twin Sisters	Uncle Philip's New York
Charles Ashton	Tales of American Revolution
Alicia and her Aunt	Casket of Gems
Limed Twigs	My Son's Manual
Edwin and Alicia.	My Daughter's Manual
Prophets and Prophecy	The Vegetable World
Black Velvet Bracelet	The Young Rover
The Poor Rich Man &c.	Three Weeks in Palestine
Rich and Poor Boys	Wayland's Moral Science
Christmas Box	Little Sketch Book
Sacred History	Stories on Commandments
Sowers not Reapers	Stories of Real Children
China and the English	Olive Buds
Little Child's Book	Kitty Grafton
Stories for large and small Children	Nancy Le Baron
Robinson Crusoe	Three Experiments Living
Down the Hill	Sequel to Ditto
Poetry for Children	Family Story Book
Juvenile Poems	Conversations of a Father with his Children
Persian Tales	Parley's Geography of the Bible
Parley's Library 8 vols.	Mrs Sigourney's Letters to Young Ladies
J. R. Jewett	Young Man's Aid
Alexander Selkirk	Young Man's Friend
The Garden	The Lydias
Capt. J. Riley.	Many Things on Many Matters
The Ship	Whig and Tory
The Farm	Memoir of Bernard Whitman
La Perouse	True Believer's Defence
The Mine	Sephora, a Hebrew Tale
Patrick Clay	Little Scholar Learning to Talk
Mary Smith	The Boy and Birds
Happy Valley	George Allen, the only Son
Happy Days	The Carpenter's Children
Carter Family	The Carpenter and Family
Parley's Curiosities	
" Fables	
" Sea	
" Europe	
" Asia	
" Africa	
" Islands, &c.	
New Children's Friend	

Now in press, a new Manual 'Questions on the Old Testament,' by Rev. Joseph Allen. It will be out very shortly

—On hand—

Allen's Questions 1st part
" " 2d part
" " 3d part
Boston Sunday School Hymn Book
Service Book for Sunday Schools
Geneva Catechism, 1st and 3d part
Worcester's, Carpenter's Channing's Catechisms
First Book for Sunday Schools. &c. &c. m 13

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NORTHFIELD is one of the most delightful and quiet villages in the valley of the Connecticut, and such a place as every judicious parent would choose for the education of his children. The buildings are large and commodious; and pupils of both sexes are received into the family of the principal, where every necessary attention will be paid to their moral and intellectual improvement. For further information, parents and guardians are referred to Rev. Mr Allen of Northboro', Rev. Mr Alger of Chelsea, and Rev. Mr Pierpont of Boston, where may be seen a view of the buildings. The summer term will commence on Tuesday the 6th day of June next.

Northfield, Ms. May 1837.

PHINEAS ALLEN, *Principal.*

MAPS! MAPS!

TANNER'S new and beautiful Map of the United States and Texas, with accompanying description and statistics, more complete in its execution and contents than any map yet published. Price $10.

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THE YOUNG CHRISTIAN. The number of this publication for the 28th ult. completes a half year of its publication.

Contents of No. 26.

A dying Mother's advice to her Children—Faith—Pleasing incident in a Clergyman's ministry—Hymn—Prayer a Spiritual Barometer—Spiritual Joy—Missions to the West—American Colonies in Africa—Episcopal Church in India—Correspondence of the A. U. A.—Unitarian Church in Washington—Correspondence—Obituary, Mrs Cecilia Brooks—Poetry 'The Cry of my Soul'—General Washington—Reorganization of a Sunday School—Jews in China—Rest—Pleasures of Benevolence—Knowledge.

RICHARD Fustian and Widow Bentley—Stories for small and large children, or sketches of real characters—by Solomon Proser, of Rustic Hedge Parsonage. For sale by JAMES MUNROE & CO. 134 Washington st. m 13

RICHARD FUSTIAN AND THE WIDOW BENTLEY.

THIS day published at the Literary Room, 121 Washington Street, being No. I. of *Stories for small and large children*, or Sketches of Real Characters, 180 pages, 18mo. This little work is well adapted for family reading or the Sunday School Libraries.

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SABBATH SCHOOL LIBRARY.

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Teachers and Sunday School Libraries supplied on the most reasonable terms. m 6

TEACHERS WANTED.

TWO Teachers are wanted for the Public Grammar School in New Bedford.

The Principal must be a Graduate of a respectable College, and give satisfactory references.

For the situation of Assistant, a female is wanted, who, in addition to the branches usually taught in such a school must be qualified to instruct in the French and Latin languages.

The salary of the Principal has been fixed at 1,000 and that of the female Assistant at $500.

Application may be made to the subscriber in writing. WILLIAM H. TAYLOR,

Chairman of the New Bedford School Committee.

New Bedford, May 6. 1837

POETRY.

[From Blackwood's Magazine.]

THE SISTER'S GRAVE.

BY A YOUNG LADY.

I had a little sister once,
And she was wondrous fair;
Like twined links of the yellow gold
Was the waving of her hair.

Her face was like a day in June,
When all is sweet and still,
And the shadows of the summer clouds
Creep softly o'er the hill.

O, my sister's voice—I hear it yet,
It comes upon mine ear,
Like the singing of a joyous bird,
When the summer months are near.

Sometimes the notes would rise at eve,
So fairy-like and wild,
My mother thought a spirit sang,
And not the gentle child.

But then we heard the little feet
Come dancing to the door,
And met the gaze of brighter eyes
Than ever spirit wore.

And she would enter full of glee,
Her long fair tresses bound
With a garland of the simple flowers,
By mountain streamlets found.

She never bore the garden's pride,
The red rose, on her breast;
Our own sweet wild-flower ever loved
The other wild-flowers best.

Like them she seemed to cause no toil,
To give no pain or care,
But to bask and bloom on a lonely spot
In the warm and sunny air.

And oh! like them as they come in Spring,
And with Summer's fate decay,
She passed with the sun's last parting smile,
From life's rough path away.

And when she died—'neath an old oak-tree
My sister's grave was made;
For, when on earth, she used to love
Its dark and pensive shade.

And every Spring in that old tree
The song-birds build their nests,
And wild flowers blow on the soft green turf
Where my dead sister rests:

And the children of our village say
That on my sister's tomb
The wild-flowers are the last that fade,
And the first that ever bloom.

There is no stone raised there to tell
My sister's name and age,
For that dear name in every heart
Is carved on memory's page.

We miss her in the hour of joy,
For when all hearts were light,
There was no step so gay as hers,
No eyes so glad and bright.

We miss her in the hour of wo,
For then she tried to cheer,
And the soothing words of the pious one
Could dry the mourner's tear.

Even when she erred, we could not chide.
For though the fault was small,
She always mourned so much—and sued
For pardon from us all.

She was too pure for earthly love—
Strength to our hearts was given,
And we yielded her in her childhood's light,
To a brighter home in heaven.

A. G.

THE DRUNKARD TO HIS FAMILY.

From the Philadelphia Chronicle.

Weep on, poor wife! there was a day
When had I seen thee thus distrest,
I could have kiss'd thy tear away,
And hush'd thy sorrows on my breast.

Weep on—it grieves me nothing now,
To hear thee sob the night away;
And see thee rise with haggard brow
To toil, and suffer, through the day.

I do not heed thy bitter sighs!
My soul is so obdurate grown;
I now can meet thy sad meek eyes,
And dash their pleading with a frown.

I know thy heart is breaking fast;
I see thee fading every hour;
And well I know that misery's blast,
Has never crush'd a lovelier flower.

Ah! suffer on! it grieves me not,
To think upon our joyous youth,
When love's pure blessing crown'd our lot,
And hope's sweet lay seem'd wholly truth.

It grieves me not to know, that I
Have crush'd the love that bloom'd for me;
And sunk thy hopes, so fair and high,
In abject want and misery.

Cry on! poor little hungry things—
It gives your father's heart no pain
To see you round your mother cling
And shriek and plead for food in vain.

I know your cries pierce through her soul,
For hunger gnaws her life-strings too,
For yester'night she gave the whole
Of her remaining food to you.

I might procure you bread I know,—
Might see those wet eyes bright with bliss:
And make this scene of want and woe,
A paradise of happiness.

Yes! I might be belov'd again;
Might meet affection's smile once more,
And these poor trembling children then,
Would meet me laughing at the door.

And peace might dwell within this breast,
Now by the vengeful furies torn;
And I could sweetly sink to rest,
And rise with health and joy at morn.

I might—but no—it cannot be—
The spell is on my abject soul,
I have no power to break its sway,
No wish to burst its vile control.

Away! away!—this burning thirst,
I barter all to gratify:
I go a wretch, abhor'd! accurst!
Fiendlike! and vile! to drink and die!

LYDIA JANE.

TASSO'S FAMILIAR SPIRIT.

BY MRS. CRAWFORD.

They deem me mad—but my mind hath wit
To know the world's madness greater far;
They deem me mad—that I love to sit,
Sweet colloquy holding with moon and star;
For they ken not how deeply a spiritual eye
Drinks light at that fount of sublimity.

And there comes to me, when the sun is fled,
A spirit of beauty, unseen of all;
And its wings are as moonlight softly spread,
And its voice, as a distant waterfall,
Doth murmur of hidden gems, that lie
In the holy mines of eternity.

They say 'tis a vision that fancy weaves,
That the feeling of sadness hath wrought the spell,
That the voice that I hear, in the orange leaves,
Is the night breeze waking its Doric shell;
But I know 'tis a friendly spirit, that hies,
From its starry home when the daylight dies.

Though I hear not the voice of the mystic one,
I know when the spirit is near at hand;
For a ray of light comes stealing on,
And an odour sweet as from Araby's land;
And my captive heart hath a pulse, more free
Than belongs to its cold mortality.

And I talk with that beautiful spirit, and hear
Such lore as the world can never teach,
Till the golden path seems bright and clear,
That my soul must journey, her God to reach.
With the *cross* for my *staff*, I shall travel fleet,
Till I lie me down at my *Savior's feet*.

Oh! what is the garland of fame to me,
Or the praises of men that I little prize!
The grave cannot hear, nor hath eyes to see:
The fool hath his marble, as well as the wise;
But my soul hath *ambition*, and seeks her renown
In the *saintly palm* and the *martyr's crown*.

Farewell to the loves and the friendships of earth!
My path hath not lacked of pleasant flowers,
My tears have been mingled with smiles of mirth,
And my harp has been honored in princely bowers,
And thy prison, Ferrara, is now but to me
As an *inn* on the road to eternity.

I have pack'd up my treasures, and hidden them all,
The *gold* and the *jewels* of God; and I wait,
Till I hear the glad voice of the bridegroom call—
And see the bright chariot of love at my gate,
Whose silver wheels through those clouds shall roll,
And bring back to *her home* my wandering soul.

MISCELLANEOUS.

LOUISA SIMONS:

or the Advantages of Application.

BY MRS C. GILMAN.

Louisa Simons was a bright intelligent girl of fourteen; amiable and ambitious; the joy of her parents, and the pride of her teachers: and far advanced in all her studies except arithmetic.

'Oh mother!' she exclaimed frequently, 'this is the day for the black-board; a *black* day to me! I hate arithmetic! I wish the multiplication table had never been invented! There is not such an expressive verse in the world as the old one:

'Multiplication is vexation,
Division is as bad;
The Rule of Three doth puzzle me;
And Practice drive me mad.'

Mrs Simons sometimes repr[illegible] her for her vehemence: sometimes soothed, and s[illegible]times encouraged her; but finding her more and more excited, she addressed her one day, gravely and anxiously:—

'My daughter, you make me unhappy by these expressions. I am aware that many minds are so constituted as to learn numbers slowly; but that close attention and perseverance can conquer even natural defects, has been often proved. If you pass over a rule carelessly, and *say* you comprehend it, from want of energy to grasp it, you will never learn, and your *black* days, when you become a woman, and have responsibilities, will increase. I speak feelingly on the subject, for I had the same natural aversion to arithmetic as yourself. Unfortunately for me, a schoolmate, quick at figures, shared my desk; we had no black-boards then, and she was kind, or unkind enough to work out my sums for me. The consequence is, that I have suffered repeatedly in my purse and in my feelings from my ignorance. Even now I am obliged to apply to your father in the most trifling calculations, and you must have sometimes noticed my mortification under such circumstances.'

'I look to you for assistance,' continued she affectionately, to Louisa. 'You have every advantage; your mind is active, and in other respects disciplined, and I am sure your good heart will prompt you in aiding me.'

Louisa's eyes looked a good resolution, she kissed her mother; and commenced her lessons with the right feelings. Instead of being angry with her teacher and herself, because every thing was not plain, she tried to clear her brow, and attend to the subject calmly.

Success crowned her efforts, while, added to the pleasures of acquisition, she began to experience the higher joy of self-conquest, and her mother's approbation. She gave herself up for two years to diligent study, and conquered at length the higher branches of arithmetic.

Louisa, the eldest of three children, had been born to the luxuries of wealth, and scarcely an ungratified want had shaded her sunny brow. Mr Simons was a merchant of considerable connexions, but in the height of his prosperity, one of those failures took place which occur in commerce, and his affairs became suddenly involved in the chain. A nervous temperament and delicate system were sadly wrought upon by misfortune, and his mind, perplexed and harrassed, seemed to lose its clearness in calculation, and its happy view of life. Louisa was at this period seventeen years of age; her understanding clear and vigorous, her passions disciplined, and her faculties resting, like a young fawn, for sudden bound.

It was a cold autumn evening; the children were beguiling themselves with wild gambols about the parlor; Mr Simons sat leaning his head upon his hand, gazing on an accumulated pile of legers and papers; Mrs Simons was busily sewing, and Louisa, with her finger between the leaves of a closed book, sat anxiously regarding her father.

'Those children distract me,' said Mr Simons, peevishly.

'Hush, Robert! Come here, Margaret!' said Mrs Simons, gently; and taking one on her lap, and another by her side, whispered a little story, and put them to bed.

When Mrs Simons left the room, Louisa laid aside her book, and stood by her father.

'Don't disturb me, child,' said he roughly. Then recollecting himself, he waved his hand gently for her to retire, and continued, 'Do not feel hurt, dear, with my abruptness. I am perplexed with these complicated accounts.'

'Father,' said Louisa, hesitatingly, and blushingly, 'I think I could assist you, if you would permit me.'

'You, my love!' exclaimed he, laughing; 'these papers would puzzle a deeper head than yours.'

'I do not wish to boast, dear father,' said Louisa, modestly, 'but when Mr Randon gave me my last lesson, he said—'

'What did he say?' asked Mr Simons, encouragingly.

'He said,' answered Louisa, blushing more deeply, 'that I was a better accountant than most merchants. And I do believe, father,' continued she, earnestly, 'that if you would allow me, I could assist you.'

Mr Simons smiled sadly; but to encourage her desire of usefulness, opened his accounts. Insensibly he found his daughter following him in the labyrinth of numbers.

Louisa, with a fixed look and clear eye, her cheek kindling with interest, and her pencil in her hand, listening to him. Mrs Simons entered on tiptoe, and seated herself softly at her sewing. The accounts became more and more complicated. Mr Simons, with his practised habits, and Louisa, with her quick intellect and ready will, followed them up with fidelity. The unexpected sympathy of his daughter gave him new life. Time flew unheeded, and the clock struck twelve.

'Wife,' said he, suddenly, 'matters are not as desperate as I feared; if this girl gives me a few more hours like these, I shall be in a new world.'

'My beloved child!' said Mrs Simons, pressing Louisa's fresh cheek to hers.

Louisa retired, recommended herself to God, and slept profoundly. The next morning, after again seeking His blessing, she repaired to her father; and again, day after day, with untiring patience, went through the details of his books, copied the accounts in a fair hand, nor left him until his brow was smoothed, and the phantom of bankruptcy had disappeared.

A day passed by and Louisa looked contemplative and absorded; at length she said:

'Father, you complain that you cannot afford another clerk at present. You have tried me, and find me worth something: I will keep your books until your affairs are regulated, and you may give me a little salary to furnish shelves for my cabinet.'

Mr Simons accepted her offer with a caress and a smile. Louisa's cabinet increased in value; and the beautiful female hand writing in her father's books was a subject of interest and curiosity to his mercantile friends.

And from whence, as year after year wealth poured in its thousand luxuries, and Louisa Simons stood dispensing pleasures to the gay, and comforts to the poor, did she trace her happiness? To early self-conquest.—*The Violet.*

If and its Progeny.—If every body would do their own business, there would be more business done.

If you want to get rich work hard and spend little.

If the mistress would scold less, she would have less reason to scold.

If my child was to be a shoe-black all his life, I would give him a classical education.

If young ladies now-a-days did not become women at thirteen, men would have better wives.

[From the Calcutta Christian Observer.]

FEMALE INFANTICIDE IN INDIA.

Before general attention was drawn to the subject, it is affirmed that not less than 20,000 female children were put to death in the province of Gazerat, and nearly 3,000 in Cutch and Kattiawar alone. Appalled by such a waste of human life, the Bombay Government made the most strenuous exertions for its suppression. The Hon. Jonathan Duncan, and Colonel Walker, partly by using the authority of government, and partly by their own personal influence with the Ragput chiefs, appeared at last to have effected its complete abolition. The effects of Col. Walker in particular were believed to have been crowned with entire success; and he was deservedly enrolled amongst those who have been an honor and a blessing to humanity. But the custom had taken too deep root in the minds of the Jharejas to be thus easily eradicated. It was but checked for a time, to break out again with greater virulence. The first shame of discovery has past; and Sir J. Malcolm, Colonel Pottinger, Lieut. Burns, and others, in spite of the most arduous and continued exertions, have failed in persuading parents to spare the lives of their own offspring. At this moment, in the district of Cutch, covering about 8,000 square miles, female infanticide prevails amongst eighteen distinct tribes; and in Cutch and Kattiawar, besides those cases which cannot be traced, it has been ascertained by a census, that upwards of a thousand little girls perish annually, victims of a savage and merciless pride. Such inhumanity seems almost beyond relief; but the following blood-stained roll will show that it is not exaggerated. It is extracted from the Journal of the Asiatic Society, No. 2, and was drawn up under the direction of Lieutenant Burns, who has been a resident in the country for more than four years.

[The table referred to shows the population of men to be 1585, women, 1188, boys 815, girls 144.]

Thus in a population of about four thousand, we find the male children exceed the females in the proportion of six to one.

It is difficult to ascertain the exact number of Jhareja families in Cutch and Kattiawar; such estimates, as we have seen, vary between 125,000 and 150,000. The number of families is, as usual, reckoned by the number of men. But supposing that these numbers are greatly exaggerated, and that the Ragput families, who practise Infanticide, are only 80,000: then, adopting the proportion of Lieutenant Burns's table, which makes the women 2-3, the boys 1-2, and the girls only about 1-12 of the number of men, we shall have in round numbers, men, 80.000; women, 90,600; boys, 40,000; girls 6,660.

In other words, *In a small district, with a population less than that of a single English county, more than thirty thousand female children have been murdered within a very few years!* Indeed there is every reason to believe, that this number is greatly underrated. Add to this all Guzerat, all Ragputana, and the mind is led to a result, at which humanity shudders!

Our readers cannot fail to have remarked the very small proportion that even the male children bear to the adult population. It is to be feared, that further investigation will open out a new field of horrors, and that a new catalogue of victims will be added to the murderous roll. 'It has struck some,' says Lieut. Burns, 'that the Jharegas do not solely confine themselves to destroying the females of their family, else why should there be so few male children among them? A chief has rarely more than one boy; a desire to maintain the respectability of his family induces the Ragaput to destroy females at their birth; *and a similar dread may extend to having too great a proportion of males*, since all the members of the family become entitled to a share of the property, and the paternal estate would consequently in time be frittered away to nothing.'

THE RICH MAN'S DAUGHTERS.

BY A LADY.

It is often said that the times are strangely altered: and certain it is the people are. It was thought honorable to labor, to be constantly engaged in some active and honorable avocation—but now a days it is thought honorable to be idle. There is much complaint of the high price of every necessary of human existence and with much truth. But if the amount of idleness could be calculated with mathematical accuracy throughout our extended republic, allowing the drones only half price for services they might perform, which others are now paid for, it might not be an unsafe calculation to put down the whole amount now paid for provisions and marketing in the United States. It is not a little inconsistent to hear parents whine about the price of provisions, while they bring up their daughters to walk the streets, and expend money.

In one of our great commercial cities there resides a gentleman worth from two to three millions of dollars. He had three daughters, and he required them alternately to go into the kitchen and superintend its domestic concerns. Health and happiness, he said, were thus promoted—besides, he could not say, in the vicissitudes of fortune, that they might not, ere they should close their earthly career, be compelled to rely upon their hands for a livelihood; and he could say that they never could become wives and the proper head of a family, until they knew with practical experience, all the economy of the household affairs. One of these daughters is now the lady of a Governor of one of the states—all at the head of very respectable families—and they carry out the principles implanted by their worthy parent—winning and securing the esteem of all around them.

Let the fair daughters of our country draw lessons from the industrious matrons of the past. The companions of the men who fought the battles of the Revolution were inured to hardships and accustomed to unceasing toil—and so did they educate their daughters. Health, contentment, happiness, and plenty smiled around the family altar. The damsel who understood most thoroughly and economically the management of domestic matters, and who was not afraid to put her hands into a wash-tub, for fear of destroying their elasticity and dimming their snowy whiteness, was sought by the young men of those days as a fit companion for life—but now a days to learn the mysteries of the household, would make our fair ones faint away, and to labour comes not into the code of modern gentility!

A late distinguished clergyman of this state, who was famed for his witticisms, dined one thanksgiving day with the Senior Deacon of his Church. The Deacon being an old fashioned man, was in the habit of asking blessings of a most wearisome length. On this occasion he was particularly prosing, and finally forced to pause to gain a new supply of breath and words. The instant he stopped, the pastor sat down, and commenced rattling his knife and fork. The worthy Deacon very much disconcerted by the conduct of his reverend guest, opened one eye, and looking down to him, exclaimed, 'Doctor! Doctor! I am not through yet, I only hesitated.' 'Hesitate!' replied the Doctor, 'it is no time to hesitate when a turkey's cooling.'

METEORIC STONES.—The great Swedish chemist, Berzelius, has published a paper on the nature and origin of meteoric stones, of which an abstract is given in the last number of the Philosophical Magazine. A year seldom elapses without the descent of a meteoric stone being observed somewhere; and when we allow the number which escape notice by falling in the night, or on fields, mountains, or forests, where no one is present, and in the sea, which covers three-fourths of the globe, we may safely assert that the number observed is not one-fiftieth part of the number which actually fall. They are of all sizes, from an ounce to 300 pounds weight, to say nothing of a very few which are said to be far larger. There are three opinions as to the origin of these bodies—that they have been thrown out by terrestrial volcanoes; that they have been formed in the atmosphere by the sudden union of their elements previously existing in the state of gases; and that they have been projected from volcanoes in the moon, or are fragments of planets revolving in the planetary spaces. Berzelius thinks the two former untenable, and adopts the latter. The moon is believed to have no atmosphere, and no water; and it is remarkable that the state in which the meteoric stones are found, is consistent with this supposition. The absence of an atmosphere, that is, a remarkable medium, also facilitates the ascent of bodies projected from a volcano; and as the mountains in the moon are much higher in proportion than those in the earth, it is probable that the igneous agency is much more powerful. There is nothing incredible, therefore, in the assumption; that stones projected from lunar volcanoes may pass beyond that point where the lunar and terrestrial attractions balance each other; and they would then, of course, fall to the earth. The moon's distance from the earth being 240,000 miles, and the relative masses of the two bodies as 1 to 80, the neutral point may be found by calculation; and, if our rough estimate be correct, is at the distance of 27,000 miles from the moon. It is well known, that meteorites have a remarkable resemblance to each other in their external character and chemical composition.

Berzelius, from the examination of a large number, finds they are of twe species, and concludes that the greater proportion come from some one mountain in the central culminating point of that side of the moon which is towards the earth; and a small proportion from mountains in other parts of the satellite. He admits however, that the latter may possibly be small fragments of the large planet supposed by astronomers to have existed between Mars and Jupiter, and of whtch we have remnants in the four asteroids, Ceres, Juno, Vesta, and Pallas. When the original planet burst asunder, an immense number of small fragments would be thrown off, and some of these being projected in such directions, that their course around the sun would be diminished, they might come in contact with the earth. Meteorites may therefore be considered as *mineralogical specimens from the moon.* What strange discoveries time makes! Who would have dreamed fifty years ago, that we should have specimens of rocks sent us from the moon, and be able to analyze them in our laboratories, and tell of what elements they are composed! Supposing the lunar origin of the specimens to be true, (and it will certainly be either proved or disproved in a few years,) it is interesting to know that the same elementary substances, metals, &c., which exist in the crust of the earth, are found in the satellite, combined also in the same way, and showing similar forms. The telescope tells us that the mountains iu the moon are extremely numerous, that some of them display stratification, and that many of them have distinct craters, and are volcanic. We thus advance step by step to a more intimate knowledge of bodies, of which, on a first view, nature would seem to have destined us to have only the most vague and limited conceptions. The next great improvement in the telescope will unquestionably reveal new analogies, and other grand and still more interesting truths to us. In some material point the analogy between the earth and moon fails; and in this particularly, that the want of an atmosphere and of water in the latter would seem to indicate that neither animals nor plants exist on its surface. It has hence been supposed, that the moon is a globe not inhabited, but in its progress towards a habitable state, such as the condition of the earth would be when the primary stratified rocks were being formed. —*Scotsman.*

BIRTH-DAY PRESENTS.—The following letlet with $35 enclosed, was received a few days since by the Secretary of the American Tract Society: 'A mother who has the consoling hope that one of her little ones is with his Savior, is desirous to give this, his earthly portion, to the American Tract Society, to assist in advancing the Redeemer's kingdom; this trifle being the amount of his birth-day presents, and which he would, when living, at any time have given for the same glorious purpose.

The enclosed ($35) is given in answer to the affecting appeal of Mr Sutton for India.'—*Vermont Chronicle.*

POVERTY AT ROME.—It is stated that at Rome the lower orders of the people are reduced to such a state of indigence that the bakers, in carrying bread to private houses, are obliged to be escorted by gens d'arms, many of them having had their loaves taken from them by main force!

A VERY LIBERAL CONTRIBUTION.—We learn from an undoubted source, that Josiah Flournoy, Esq. of Putnam county, in this State, has presented to the Methodist Episcopal Church, as a donation, the handsome sum of forty thousand dollars, for the purpose of establishing another Manual Labor School, to be located in some one of the counties south or south-west of this place.—*Milledgeville (Ga.) paper.*

ENGLISH CLERGY.—Lord Sandwich, dining in a company where were ten clergymen, of the established church, made a bet privately that there was not a prayer-book among the whole of them, and that each had a corkscrew about him. A mock dispute gave a pretence to ask for a prayer-book, but none was to be had. The butler then, as privately ordered, brought in a bottle of wine, and requested any gentlemen to lend him a corkscrew. Every minister present had one in his pocket!

AN EASTERN VAPOR BATH.—The first time I entered one, I felt an uncomfortable presentiment that I was about to witness some mysterious rites in the very temple of Luxury herself. The initiation of the outer chamber is sufficiently awful—half naked figures clattering on wooden shoes across the marble floor, or exhausted forms, covered with sheets, lying in a state of languor on the carpets within the recesses that serve for dressing. When I had thrown off my clothes, and twisted a turban round my head and a sheet about my waist, I followed my guide through a dark passage which grew warmer and warmer at every step, the steam becoming so thick as to threaten suffocation Beyond this is a chamber with raised seats about it, on which people lay extended like corpses, men rubbing them with camel's hair gloves, patting them with their hands, or pulling their joints, as if they hoped to dislocate them. When I passed through this silent scene, for there was no sound but the occasional slap that announced to the subject under discipline that he might change his position, I entered the very centre of all the vapor. Here some lay stretched on the floor in the most complete state of exhaustion, while others sat with their backs to the wall, awaiting their happy moment of oblivion; I took my seat among these, in doubt whether to brave the issue or to fly at once from the cauldron. In a very short time, however, I was spell-bound, and had great difficulty to struggle to the outer room, where I lay for some time too languid to attempt to dress. The effect of this apparently weakening ceremony is very delightful indeed. One of its most pleasing sensations is the marble-like smoothness of the skin; there is the consciousness, too, that among the many impurities of an Eastern city you can bid defiance to them all.—*Major Skinner's Adventures in the East.*

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